

THE
SIDDHANTA DEEPIKA
OR
THE LIGHT OF TRUTH.

A monthly Journal Devoted to Religion,
Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

Volume VI.
June 1902—May 1903.

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VOL. VI. {

MADRAS, JUNE 1902.

{ No. 1.

History of Tamil Literature.

CHAPTER XIX

THE LAST SESSIONS OF THE MADURA
ACADEMY.

FROM ABOUT 70 A.D.—100 A.D.

(continued from p 119 vol V.)

.. We have now come to the closing period of the Tamil Academy. Like a lamp about to be extinguished, the college shone with uncommon lustre about its fall. Some connected account of Tamil Literature is hereafter somewhat possible.

The most important among the forty-nine professors who conducted the closing sessions of the Bench were Parānar (பரணர்), Kapilar (கபிலர்), Nakkīrar (நக்கீரர்), Kallādar (கலாடர்), Sittalai Sāttanar (சித்தலைசாத்தனார்), Arisirkkilān (அரிசிக்கிலான்), Nattattanar (நத்தத்தனார்), Mangudi Mārṇanar (மாங்குடிமருதனார்), Mōsi Kirānar (மோசிகிரனார்), Nallanduvanar (நல்லந்துவனார்), Bharatampadiya Perunthēvanar (பரதம்பாடியபெருந்தேவனார்), and Nariveru uttalaiyar (நரிவேருத்தலையர்).

That the forty-nine professors had a synchronous existence is evident from the eulogium which Kalladar bestows in his Kalladam on Irāyanar Ahappornl wherein he says that the famous work (Ahappornl) was composed for the elucidation of the forty-nine members of the Tamil Bench. The same member also speaks of a brilliant array of poets before whom Tirukkural was read and accepted.

The business of the board was more towards the investigation of the Tamil Language and Literature and consequent high culture than for production of literary works. This partly accounts for the fewness of the Tamil works of the Sangham period, in spite of the greatest literary activity. Many geniuses of this period passed away without contributing any work for the benefit of mankind. The works of this period are choice productions most of which being the outcome of the force of circumstances as evident from the absence of other works from the same hands. Tirukkural, Silappatikaram, Manimekhalai and Jivakachintamani are such works. The fame of the Academy was strung to the highest pitch and the general

Tamil literati of the time were dumbstruck. To get an imprimatur in recognition of the importance of any work was the greatest of difficulties to the poetic wits of the day. To withstand the scrutiny of the college was almost hopeless. No new work was, thus, allowed to look the light of the day. The professors grew more and more proud of their culture. They began to criticise without any reserve any work that came up for their perusal. It is said that they mercilessly criticised the Tirucchittirambalakkovaiyar of St. Manickavachakar and declared that it contained a hundred flaws. This raised the indignation of the pious Tamil public against the Board whose downfall they all prayed for. Nor did the Board stop there.

Their egotism made their criticism malicious and a proof of it can be seen in their attitude towards a precious sonnet composed by Iraiyanar (இரையனார்) of which an account is given in the next chapter.

CHAPTER XX.

THE SONNET TO THE BEE.

About 70 A. D.

The Pandyan king of the time (he is known as Vamsa chudamani in Tiruvilayadal puranam) used to stroll in his royal botanical garden during a strong summer month. One day he suddenly got scent of an odour of indescribable sweetness and naturally became anxious to know of its origin as in his whole experience his olfactory nerves never once tasted such sweet odour.

He turned round and saw nobody but his queen standing at a distance. He concluded, though with some hesitation, that the sweet fragrance could have proceeded only from the flowing tresses of his consort. Still a doubt entered his mind and 'to make assurance doubly sure' he repaired to the academy and proclaimed that a heavy purse of gold spins (பொன்நிழி) would be given as a reward to any body who would divine and clear his mind's secret. Accordingly a purse of gold was hung up in a conspicuous part of the academical hall. None of the college professors was able to read out and solve the king's secret. The proclamation of the reward became known to all. A poverty stricken Brahmin youth named Tarumi (தருமி) was a true devotee of God Somasundara. He thought that a very easy way to kill his dire poverty lay before him. He went to the shrine of Somasundara and

prayed with all fervour that he might be put in possession of a sonnet explaining the secret of the Pandya's heart. His earnest prayer had its effect for when he awoke from bed he found inserted in his waist a scrap of palm leaf with the much-desired sonnet written thereon. The ecstasy of Tarumi knew no bounds. He ran at once to the palace and sent word to the king to allow him an interview. He presented to the king the precious sonnet which ran thus:

கொங்குதேர் வாழ்க்கையஞ் சிறைத்தும்பி
சேயஞ்செப்பது கண்டது மொழிமோ
பயிலியது தெழீஇய நடவின் மயிலிவ்
செதியெயிற் றநிலைவ கூந்தலின்
சுறியவுமுளவோ ளீயதியும் ழுவோ.

[Oh Bee with internal wings locked up in hard cases! Your whole life is spent on the examination of the fragrance of flowers. Speak from your experience without partiality due to thick association and say what you have actually observed. Among the flowers whose scent you know so well, is there any flower which can stand comparison in point of odour with the tresses of dames who appear, with their close array of teeth, like peacocks.]

The king whose bosom was bounding with joy at the right disclosure of his heart's secret allowed the Brahmin to take the purse for himself after presenting the sonnet to the perusal of the Board. He accordingly presented the sonnet to the professors and went to untie the purse with indescribable anxiety. The professors ogled and all spoke on the importance of the sonnet praising it as a rare specimen of a good thought garbed in charming diction, excepting Nakkirar, the most erudite among them, with however an uncommon degree of literary vanity. He interrupted Tarumi from untying the purse and told him that he was not entitled for the reward as his sonnet contained a flaw. 'Tarumi's mind and senses got confounded at this' horrible insult and he ran off to the shrine, with grief-sunk heart and wailed very bitterly before God Somasundara. His sorrow, as he said, was not so much for his disappointment as for the sacrilege offered by a mortal to a sonnet of divine origin.

God Somasundara appeared in the garb of a poet as Iraiyanar (=the lord) and appeared with full effulgence before the assembly of the poets and asked them to point out the member who dared to criticise his sonnet. Nakkirar came forward and boldly said that he himself found fault with the verses.

'What fault did you find in my *pasuram*,' asked Iraiyanar.

"No flaw in your expression, Sir," replied Nakkirar, 'but there is an error of thought'

'What error' accosted Iraiyanar.

'How, Jare you attribute natural odour to the dames' tresses' retorted Nakkirar.

'Really? What do you say, then, as regards the tresses of the dames of the first order (*pudmini*)?' pressed Iraiyanar.

'Even their tresses possess no natural fragrance,' said Nakkirar, 'the odour is merely due to the flowers with which they are adorned.'

'What then as regards the locks of hair of celestial maidens?'

Nakkirar unabated in vigour said 'Their fragrance is due to a similar cause, the sweet odour being due to the celestial flowers such as *parijatham*, *karpapakam* etc., with which they are adorned'.

Iraiyanar whose patience was taxed to the utmost made this last query 'What will you say with regard to the sweet scent in the tresses of the Goddess Gnanappumkothai of Kalahasti Whom you worship with so much fervour'.

The poet whose literary egotism reached its culmination made no exception even to this query and pronounced the same answer adding that the sweet odour of the goddess's tresses arose out of the civet and musk which were rubbed upon them. The wilful obstinacy, the result of unbounded literary arrogance, brought on the divine wrath and Iraiyanar with still a kind heart exhibited to the view of Nakkirar his 'facial eye.' This instead of striking a reverential dread into the heart of the vain-glorious poet served to wring out an impious answer 'Though you exhibit your facial eye (and thereby manifest that you are God Siva) the flaw is a flaw for all that.' The fiery rays from the eye of Siva disabled Nakkirar from further discussion and the miserable poet had to plunge himself into the cool waters of the neighbouring Lotus Tank. From there he sang the glory of Siva to put down the unbearable heat which tormented his body. The adulatory poems he sang on this occasion craving God's mercy for his past misconduct and for relief from the pain of unbearable heat are found in the eleventh book of the Saiva Bible known as

பதிஞ்சுந்திரமுறை. These poems are *Kopprasaddam* (கோப்பரசாத்தம்), *Perunthuvapāraṇi* (பெருந்தேவபரணி), *Tiruvellukkuttirukkai* (திருவெலுக்கத்திருக்கை). [These facts are supported by internal evidence as well as by the testimony of Kalladar, a colleague of Nakkirar]. Siva condescended to hear the encomiums of Nakkirar and afterwards lifted him from the pond and relieved him from the pain of heat.

CHAPTER XXI.

NAKKIRAR'S PILGRIMAGE.

It seems, however, that Nakkirar's panegyrics merely got him freedom from the immediate calamity, for a virulent form of leprosy attacked and disfigured him and the poor poet was given to understand that he could have relief from this terrible disease by visiting Kailasam or Sivalokam. Accordingly the poet took leave of his colleagues and made a long pilgrimage to the northern regions of India intent on seeing the sacred mountain. On his way he saw a charming pond at the foot of a spacious banyan tree. He wished to make his *Sivapujah* (worship of Siva) at the spot and accordingly was engaged in its performance. In the midst of his worship, his attention was diverted from it by the mystery in connection with a fall of a leaf which partly lay in the water and partly on the ground. The part immersed in water became a fish and the other part a bird. The fish wished to dive into the water while the bird wanted to fly up in the air. Poor Nakkirar, so the legend says, thus sunk in astonishment swerved for a while from the meditation required for divine worship and quick as thought came a demon which took him off and confined him in a dungeon (a rock-cave) wherein there were already nintynine persons enclosed for similar folly. The demon was intent upon making a sacrifice of these hundred human beings. The prisoners he moaned their coming fate and lay the blame at the door of Nakkirar, as their death immediately sprung out of his advent in their midst. Nakkirar whose heart was sorely touched on account of the miserable plight of his fellow prisoners extemporised a glorious poetic eulogium on God Muruga or Subramanya—the Tamil War God. This is *Tirumurugattruppada* the first of the Ten Classical songs upon whose merits we have already dwelt. He had a wonderful effect as the

demon was struck dead by Muruga when it approached the dungeon to feast upon the captives. It is earnestly believed by the pious Saivas that a loving recital of this poem will help one in distress by warding off any impending calamity. Thus relieved, Nakkirar and his companions began to praise God Muruga with fervour. Nakkirar humbly requested God Subramanya to cure him of the dire malady.

The War God could not do this as the will of God could not be thwarted. The poet, then, humbly requested the Son of God to shew him the path to Kailasam. As Siva did not specify which Kailasam the poet should visit to expiate his sin, God Muruga made the poet believe that he would be cured of his obnoxious melody by visiting the shrine of Kalahasty which is reckoned as the Southern Kailasam. After assuring the poet with this hope he was made to sink in the tank and when he got up he found himself standing in the river Swarnamukhi which runs past Kalahasty. He repaired to the temple with a highly-touched heart and improvised his Kailaipāthi Kalattipāthi கைலைபாதி காலத்திபாதி a short poem in *venba* metre. The enraptured poet composed also a very touching poem glorifying the rare deeds of devotion of Kannappar a Huntsman Saint that obtained salvation at the spot long ago. This poem is known as கண்ணப்பர் தேவர்திருமறம் (The heroic devotion of Saint Kannappar). The distressing melody at once left him; he stayed there for some days worshipping God Kalattiyappar and after taking leave hastened back to Madura and joined his colleagues in the investigation of Tamil literature.

The literary egoism of the Tamil college though stung by Irayanar, was not completely quenched. The downfall of the Sangham was anxiously prayed for by the irritated Tamil public outside the college. It is at this juncture that the Bard of all times, Tiruvalluvar, appeared on the scene with his imperishable Universal Code of Nations—the Sacred Kural.

A SHORT SKETCH OF TAMIL LITERATURE.

CHAPTER XXII.

THE LIFE OF TIRUVALLUVAR.

(Flourished about 80 A. D.)

Literary evidence and tradition place it beyond doubt that Tiruvalluvar was the son of a Brahmin

father named Bhagavan and a Pariah mother named Ādi. That such unions were quite in vogue in ancient times it is needless to dispute. Caste was no such rigid barrier in those golden days. Owing to a mutual understanding between the pair the wife had to drop the infants she gave birth to, at the place of birth and follow her husband. Tiruvalluvar one of those deserted infants was born at Mailapur. Kapilar, one of the most prominent members of the Madura Board, Auvaiyar of imperishable fame, and Athiyaman, one of the seven renowned donors of the Tamil land were the most important among the other infants. Tiruvalluvar, the foundling, was brought up by a Vellala as his own child, but unable to bear the stigma of the world, the foster father had the child carefully brought up by his servants in an out-house. The child exhibited precocious talents and at the age of five requested his father to give leave for separation as his parent was on his account subject to the severe censure of his relatives. The child soon grew into a sage and proved of immense help to the world and more especially to two great men Elaelasingar, a great ship-merchant, and Margasahayar, a rich husbandman of the Vellala Caste. The former considered Tiruvalluvar as his *guru* and became his devout disciple; the latter became much indebted to the poet as he remedied the frequent inroads to which his extensive fields were subject.

Margasahayar proposed to give his daughter Vaksuki, who was the store-house of all that was excellent in woman, in marriage to the sage. After putting her excellent character to a crucial test, Tiruvalluvar very willingly consented to the wedding and the pair led an exemplary life. Seeing that every vocation was more or less sinful, he chose upon weaving as the least sinful of professions?

At the request of his friends and more especially with a view to confer upon mankind a didactic work to teach morals, politics and universal religion, the sage devoted his leisure moments to the composition

1. It is credited that babe Tiruvalluvar is said to have improvised the following *venba* to console his mother in distress.

அவ்வுயிருக்காகக் கொடுத்த பிதாவை நோக்கி
அவ்வுயிரில் யாடுகுருகன்கள் இரு—வயி
யருகுவதிலேகொண்டே தனித்தனியே கொண்டு
வருவதானே வரும்.

2. In his work he has praised the profession of agriculture in a high degree as the life of the humanity depends on it; still he has not taken it up, for fear, as I believe, that lives of insects such as snails, worms etc., will necessarily suffer.

of his Tirukkural. The work was soon perfected and the learned friends who had occasion to read the book were strongly of opinion that such a work would bring down the arrogance of the Madura Academy which stifled literary eminence from budding forth. At the persuasion of his friends he went forth with his book to which he gave an humble name Kural (smallness or shortness) to the assembly of the Sangam poets. He was accompanied by his elder sister, Anvaiyar, and Idaikkadar, a sage and poet of the time about whom some account has already been given. The work was presented for review to the academical poets who were quite alarmed at the outcome of a work of such superexcellence from the hand of a poet who was not one among them. Criticism was quite impossible. The poets wished to outwit him by an oral examination by putting him various questions abruptly. The ready answers which conveyed philosophical meanings baffled the vanity of the Tamil Board.³ Foiled in all attempts to win Tiruvalluvar, they all had recourse to an objection. They said that the Divine Plank on which they were seated would give room only to works of unblemished merit if placed upon it. The sage accordingly placed his precious little book on the Plank, which quick as thought contracted into the size of the book and dropped the haughty poets into the Lotus Tank. Their vanity thus assailed they began to see how foolish they were to sit in judgment over such a work. Then to the consternation of all present there came an *asarini* (a bodiless word) 'Let Rudrasanma (considered to be a mute critio of the time) sit along with the poet to hear the work'. The work was approved and the Pandyan King Ugraperavaludi, who was himself an accomplished poet, was present during the recital. Irayanar the mysterious poet of the time was the first⁴ to confer a benedictory encomium on the work which runs thus:—

3. In reply to their query as to the name of his birth place, he is said to have replied them,

மகாலயேந்தி மருதநல்லூர் கீரோசனி மருதநல்லூர் கீரோசனி—மருதநல்லூர்
மருதநல்லூர் மருதநல்லூர் மருதநல்லூர் மருதநல்லூர் மருதநல்லூர்
The reply made by him to other questions are found in சங்கப் பாடல்கள்.

4. We have literary evidence in support of the authenticity of the recognition given by Irayanar to the work. Kalladar a poet of the Sangam in one of his *aghavalis* in Kalladam says,—

செயல் அனல்வெளி எழிலுரு
தலங்கெயல் கூறிப்பொருளினு வெணை
வகைநன்கு வளர்ச்சிப்புவளர்முன்
முதலியவை முன்செய்யுமகன்.

என்றும் புலவர் தியானம் நடத்தெல்லாது
நின்றவர்க்கு தேன்பிலிதறு நீர்மையதாய்க்—குன்றத்
தெய்வநீர்க் கற்பகத்தின்பெய்தத் திருமலர்போன்ம்
மன்புலவன் வள்ளுவன் வாய்ச்சொன்.

The king and all the 49 professors of the academy attested to the merits of the sacred book in all varieties of forms. These verses which are all in the *Venba* metre form 'the Garland of Valluvar.' There is also a tradition that the author took his work at the instance of his Yogic friend, Tirumūlar, to the perusal of the immortal sage, Agastya, who is believed to reside in the Tamil Parnassus, viz, the mount of Pothigai. The philosophic poet, returned amidst the acclamation of the Tamil literati to his home and pursued his humble vocation as usual.

While our sage was leading a quite domestic life in company with his consort *Vasuki*, who for her indomitable patience may very aptly be termed the Tamil Griselda,⁵ an elderly man courted the friendship of Tiruvalluvar for knowing from him the comparative merits of *illaram* (domestic life) and *Thuravaram* (ascetic life).

The moralist gave him no oral reply but asked him to frequent his house whenever occasion permitted. Accordingly the anxious man used to come to Tiruvalluvar. One day Tiruvalluvar abruptly called his wife who was then engaged in drawing water from a well; the lady came to answer his call leaving the rope to take care of itself; strange as it may seem the vessel lay half-way in the well without falling into it. On another day when the shuttle of the weaver-poet fell down in broad daylight he called out his wife to bring a lamp to search for it; so she did without passing any remark on the idiosyncrasy of her husband; and on another day while cold meals were served him he asked his patient lady to fan the food under the pretence that it was hot; but the food when fanned emitted vapour. The eager stranger who wished to know the relative merits of domestic virtue and ascetic virtue went home under the strong conviction that domestic life is a greater blessing than ascetic life when a lady of the stamp of *Vasuki* fortunately happens to be one's wife. Her incomparable character as a wife gave rise to a Tamil proverb தாசம் வாய்த்தது திருவள்ளுவர்க்கு (it was Tiruvalluvar that was peculiarly fortunate in his wife.)

5. The story of Griselda is found in Chaucer's *Canterbury Tales*. It is the story related by the Clerk who was one of the pilgrims.

Konganavar (கொங்கணவர்), one of the eighteen reputed Yogic sages of the Tamil land, was one day in contemplation under a tree; a crane, that was resting on one of its branches, discharged its excrements on the sage. Out of provocation he looked at it with a terrible eye and the poor bird, it is said, was burnt to ashes. Some days after he casually happened to beg for alms at the door of Vasuki who was then engaged in the services of her lord. There was, thus, some delay in the distribution of alms and the easily irritable Siddha looked angrily at her face. The lady whose fort was her divine chastity, then, put down his vain arrogance by saying 'Oh Konkanava have you thought that I too am a mere crane?'

[கொக்கென்று நினைத்ததெய்தொ கொங்கணவா]

'Heaven gives its favourites early death' and so it was in the case of Vasuki; the Tamil Griselda fell seriously ill and when her soul was tottering, as it were, to shuffle off its mortal coil, Tiruvalluvar found a little anxiety in her face which protracted her painful period of existence in ill-health. He asked her to explain her grievance to which his gentle consort replied, "My lord, will you just explain why I was ordered every day to place a small cup of water along with a needle during messing time." Tiruvalluvar in reply said "My dear, if by chance the victuals slip off the leaf, the needle will serve for picking them up and the water for cleaning before putting them again on the leaf." Vasuki parted from her dear husband in perfect peace; in his wife Tiruvalluvar saw a lady who practically proved the truth of one of his highly praised distichs,—

தெய்வந்தொழா அன்கொழுநற் றெழுந்தெழு
வான்—பெய்யெனப் பெய்யுமறை.

The sage, who was unable to bear the pang of separation, improvised the following stanza, in memory of her services to him, which paints the character of an ideal wife,

அடிசிறிநினியாளே யன்புடையாளே
படிசொற்றவளுத பாவாய்—அடிவருடிப்
பின்றுக்கி முன்னெழும் பேதையேபோதிவொ
வென்றுக்கு மென்கண்ணிரா.

[Oh sweet lady well versed in the preparation of relishing diet, oh my loving dame, oh my charming angel that never swerved from my word, oh dame with an air of ignorance, you were accustomed to shampoo my feet and begin to sleep after I fell a

sleep and rise up before me; do you really forsake me? when shall my eyes find rest in nights to come?]

After the death of his wife, the sage sat in contemplation and requested his friends to throw away his body into a bush when he attained samadhi. His friends kept up his request after the poet attained absorption into godhead. It is said that the crows which pecked his at his corpse flew away with golden-hued bodies.

A spurious poem named ஞானவெட்டியான் is attributed to the pen of the poet. This is a veritable literary forgery; the reader may yet find ample intellectual food by perusal of the work. The Brahmin race is deprecated much too strongly. At the end physiology and medicine are treated.

As Tiruvalluvar decidedly lived during the last years of the Third Academy at Madura, the latest time that can be ascribed to the poet is about 80 A. D. A discussion of this date will be found later connection with the decision of the date of silappatikaram.

(To be continued.)

S. TIRUMALAIAKOLUNDU PILLAI B.A.

Telugu and Ancient Tamil.

(Continued from page 101 of Vol. V.)

Other instances of Tamil ன becoming Telugu ண are Tamil உள்ளம் (mind), Telugu உல்லமு; Tamil பள்ளம், Telugu பல்லமு; Tamil விளங்கு, (shine) Telugu வெலுக்கு or வெலுங்கு; Tamil வெளி, (out side) Telugu வெலி; Tamil வெளிப்படு, Telugu வெலுபடு as in (வெளியே நின்ற சீவராஜாவுடைய புகழை) (வெளியே நின்ற St. 63); Tamil வேள்வி, (யாகம்) Telugu வேலிமி, (verb) வேல்வன் (to sacrifice) as in வரதாசுந்தர சமுநிசங்கேசந்தருநெ (Ramayanam). Tamil இளந்தை = Telugu லேத and the half ஈன்ன in லேத corresponds to the nasal கின்இளந்தை.

These instances will go to show that Manickavachakar's அளவி is the Telugu word அலவி and though the former is not noticed in the Tamil Dictionary, the latter is explained in the Telugu Dictionary as possibility, ability, measure. So that Manickavachakar's line அளவியையார்க்குமறிவரியோன் would mean:—He whose possibilities or potentialities are unknown to anybody.

The next Sandhi common to Telugu and ancient Tamil is that of final அ. According to modern Tamil Grammar final அ followed by initial vowel undergoes no Sandhi as

வந்த+அசன்=வந்தவரசன் where there is no Sandhi but the vowels in contact are connected by உடம்படு பெயர் வ். But the case seems to have been otherwise in the Dravidian Period; and Telugu has numerous instances of Sandhi of final அ. We shall therefore examine the Telugu rule on the Sandhi of final அ and quote instances from ancient Tamil in illustration of that rule.

Telugu rule on Sandhi of final அ. The Telugu Rule on the point is as follows:

అక్షరమునకు సంధియనునకు (పెండ్ల) Art. 1.

(உகரத்துக்கு சந்தி உளதமில்லதுவங்கற்பமுமாகும்)

Or as it is put in Balavyakaranamu Art. 4.

అక్షరము సంధియనునకు.

and in illustration of this rule various examples are quoted in Telugu of which the following example is very instructive from a Dravidian point of view viz. புட்டின + இல்லு = புட்டினில்லு or புட்டினயில்லு = பிரந்த வீடு.

This is an example of final அ having optional Sandhi before initial vowels; and புட்டின is இறந்தகாலப் பெயரெச்சம் and we may take it generally that in the case of Telugu இறந்தகாலப் பெயரெச்சம் the Sandhi is optional as in the above example; other similar examples in Telugu are செப்பின + அட்ட = செப்பினட்ட (சொன்னபடி); எதிர்க்கொண்டி (நலோபாக்கியானம் St.21) எதெக்கொண்டி (Ramayanam St 127).

We shall now quote instances from ancient Tamil which will serve clearly to illustrate the above Telugu rule. The first and most important example is furnished by குறள் in the following verse.

புகழ்புரித்தில்லிலோர்க்கில்லை யிகழ்வார்க்கு

(சேறுபோற்பீடு நடை (வாழ்க்கைத்திணைநலம் St. 9).

Here புரித்தில் is according to the annotator Parimelalagar's note, a contraction of புரித்த (விரும்பிய) + இல் (மனை) so that புரித்த+இல் is combined into புரித்தில் exactly like புட்டின+இல்லு is in Telugu combined into புட்டினில்லு under the above rule. In both instances final அ undergoes Sandhi. It is to be noted that this contraction of புரித்த+இல் into புரித்தில் is not after all necessary for purposes of the metre as without the contraction the lines would be quite as good a metre for

*புகழ்புரித்தவில்லிலோர்க்கில்லை யிகழ்வார்க்கு
சேறுபோற்பீடு நடை

is a good குறள்வெண்பா though we have புரித்தவில் without Sandhi. The author evidently thought it good Tamil to contract புரித்த+இல் into புரித்தில் and indulged in it and we find it to be so by comparison with Telugu.

The next example in ancient Tamil is found in திருவாசகம் in the opening lines

கறந்தபால் கன்னலொடு செய்கலந்தாற்போலச்

கறந்தடியார் கிந்தனையுள் தேனூறி நின்ற

(Lines 46 & 47 சிவபுராணம்.)

Here கறந்தடியார்=கிறந்த+அடியார் and this compound is not peculiar to Manickavachaka for we meet with it in the following lines of Vagisa.

பார்வன்காண் விசும்பவன்காண் பவ்வந்தான்காண்

பனிவரைகளிரவினொடு பகலாய் கின்ற

திரவன்காண் திசையவன்காண் திசைகளெட்டுஞ்

செறிந்தவன்காண் கிறந்தடியார் கிந்தையையும்

பேரவன்காண் பேராயிரங்களைத்தும்

பெரியவன்காண் சிறியவன்காண் பெற்றமூர்த்த

ஏரவன்காண் னெழிலாரும் பொழிவார்த்சி

யேகம்பன்காணவனென் னெண்ணத்தானே

(திருவேகம்பம் திருத்தாண்டகம் 4).

A few minor instances.

We have other examples in such phrases as கற்றாக்கு=கற்ற+ஆக்கு as in

கற்றாக்கெரியோய்க் கலியைலாராமே

செற்றாக்காழ்தில்லைச் சிற்றம்பலமேல

முற்றுவெண்டிங்கள் முதல்வன்பாதமே

பற்றுகின்றாடப் பற்றாபாலமே

(சம்பந்தர்கோயில் st. 1).

and தொட்டனைத்து=தொட்ட+அனைத்து
தொட்டனைத்தூறு மணற்கேணி &c.

(குறள்)

and சொன்னாக்கு in

பொச்சாப்புக் சொல்லும் புகழையறிவினை

சிச்ச சிரப்புக் கொன்னாக்கு

(குறள் பொச்சாவாமை)

and பெட்டாக்கு in

கட்டார் குறைமுடியார் நன்றாற்றார் நன்னுதலார்

பெட்டாக்கொழுகுபவர்

(குறள் பெண்வழிச்சேறல்)

We may also quote such well known phrases as செய்துழி, கிறத்துழி, புக்குழி, அந்தந்த, எந்தெந்த. &c.

We shall lastly quote from Manickavachak's திருக் கோவை for it is 'எழுத்தென்பர் இன் 4th Instance from புலவோர்' (Poets esteem it as an excellent piece of a Tamil poem.)

ஆவியன் ஓய் கவலைகலே மென்றனித்தொனித்த
வாவியன் ஓர் மிக்கவாவிராய்க் கெழுமற்சூழிவுந்
ருவியன் ஓர் மன்னியாடிட்டுச் சேர்வர்கொ லம்பலத்தெம்
மாவியன னுன்பயிலும் கயிலாயத்தருகரையே.

(st. 37)

Here மிக்கவாவிராய் is a contraction of மிக்க+அவாவிராய் and the annotators both here and in குறள் only say that அ is contracted by elipsis but would not say that அ underwent Sandhi like the Telugu grammarian. The reason seems to be that whereas the contraction of அ in Telugu is very common it is not so in Tamil and the examples are rather few and found only in ancient Tamil. This very probably has led the Tamil people to regard the elision of அ as an instance of contraction rather than of Sandhi which is not, besides, noticed by the modern grammarians.

Again note the words இந்திடம் and உந்திடம் in the following verse from திருக்கோவை again.

‘செய்குன்றுவை யவைமீர்மலர்வாவி விசம்பியங்கி
ரைகின்ற திங்கனெய்ப்பாறும் பொழிலவை ஞாங்கரெவ்
பொய்குன்ற வேதியரோதிட முந்திட மிந்திடமும்
எய்குன்றவார் கிலையப்பலவந்திடமேந்திழையே.

உடன் போக்கு st. 223.

உந்திடம் and இந்திடம் are contracted forms of உந்த+இடம் and இந்த+இடம்.

We shall just refer to an instance 6th Instance from in a modern work viz காஞ்சிப் புராணம்.

பொருவில் கச்சியம் புராணம்வண் டமிழினிற் புகளென்
நிருகிஸ்புகழ் மணம்மிறக்கக்கியேகம்பர்
திருவருட்குரியான் தவர் கூறியசிறப்பா
வரிமையுற் றெழுமாசை யானுரைத்திடலுற்றேன்

(சிறப்புப்பாயிரம் st. 23)

Here உரியான் தவர் = உரிய + ஆன் தவர் and உரி is said to be a contraction of உரிய though really அ has elided by Sandhi under the Dravidian rule. And then we shall quote the word ‘அந்தில்’ = in that place, which is made up of அந்த + இல் = that place. See this word in the last stanza in காஞ்சிபுராணம்.

7th Instance.

The next example is found in திருக்கனிற் துப்படியார் and is as follows:

இன்றிங்கசேதனமா ம் பவியனை னொரிபண்டுத்
சென்றுதொடருமவன் சென்றிடத்தே—யெண்ணந்தான்
ததவ னான கில பதிதான கைவிடுமோமாதொரு
கூறல் லனோ மற்று

Here சென்றிடத்தே = சென்ற + இடத்தே and அ in சென்ற has elided by Sandhi under the Telugu rule in question exactly like புட்டினிலு, புரிந்தில், and சேந்தமயார். The peculiarity here is not noticed in the notes annexed to the stanza. In the following குறள் சென்ற + இடம் has no Sandhi because the Sandhi in question is optional under the Telugu rule and not compulsory.

சென்ற விடத்தார் செலவிடாதி தொர் இ.

நன்றின் பாலுயப்பதறிவு (குறள் அறிவுடைமை)

The next example we quote is from 8th Instance. the illustrious author அருணந்தி:—

உரைத்தலித்தொழில்கண் மூன்று மூவருக் குலகமோத
வரைத் தொருவனுக்கே யாக்கவைத்திங் கெண்ணை
யென்னிற்

விரைக்கமலத்தோன் மாலு மேவலான் பேவி னோர்கள்
புரைத்ததி கார சத்தி புண்ணிய நண்ணலாலே (சுபக்கம்

St. 34)

In the last line பரைத்ததிகாரசத்தி = புரைத்த (உயர்ந்த) + அதிகாரசத்தி and the peculiarity is noticed by கிவஞான யோகிகள் himself in his commentaries who however in the usual phraseology of annotators says ‘புரைத்த என்னும் பெயரெச்சத்தின் அகரம் விகாரத்தாற்றொக கது,

We shall next quote other verses 9th Instance. from குறள்:—

தென் புலத்தார் செய்வம் விருந் தொக்கல் தானெலா றுந்
கைம்புலத்தா ளோம்பல் தலை (இவ்வாழ்க்கை St. 3)

என்றாக்கு = என்ற + ஆக்கு and Parimelalagar says ‘என்ற என்பது விகாரமாயிற்று.’ And a similar example is found in

சனவ யொளியூரேசை நன்ற மென் னைந்தின்
வகைதெரிவான் கட்டேயுலகு (ரித்தார் பெருமை St. 7)

We shall then refer to the follow- 10th Instance from ing line from கொன்றைவேந்தன்.

“தாயிற் சிறத்தொரு கோயிலுயில்கு” where சிறத்தொரு is generally taken as சிறந்த + ஒரு.

In this connection we cannot pass over a footnote by the editor of பதினோரந்திருமுறை to the following stanza in கயிலாபதி காளத்திபாதி which appears to furnish an example for the rule in question though really it has nothing to do with the point in question.

போதென்ற மாமுதிலே பொற் கவினை வெற் பளவு
மேசின் நெமக்காக வெம் பெருமான்-ஏகினால்
உண்ணப்படா செஞ்ச முண்டாற் சென்னுன்னுரேய்
விண்ணப்பஞ் செய்கண்டாய் வேறு (கவிதாபதி ௧௪௭த்
திபாதி st. 75.)

A wrong Sandhi The editor's footnote is as follows :
of final அ.

“ஏகின் நெமக்கு-அகின்ற எமக்கு எனப் பிரிக்க-பெய
ரெச்சத்தி னிறுதி அகரம் தொகுத்தல் விகாரம்”

This note seems not to be correct.

The line may otherwise be explained as ஏகு+இன்று
+எமக்காக without any difficulty and the suggested
peculiarity makes the verse unintelligible.

There is one more instance in குறக் of the elision of
அ but the word there, is வியங்கோள்வினைமுற்று and
not பெயரெச்சம்.

நன்றுணை வின்றாற் பகை விரண்டாற் றுறொருவ
னின் துணையாக கொள்வதறி னென்று
(பகைத்திறந்தேரிதன்)

In the 2nd line கொள்க+அவற்றின் is combined
into கொள்வதறி and the annota-
tor has no note upon it.

We have lastly to note a few Telugu words in
Telugu word ancient Tamil. One of them is the
அதெத்தவெ. famous word ‘அதெத்தவே’ in ‘அ
தெத்தவே பென்றனாயே’ in திருவாசகம். (அருட்பத்து)
This is generally believed to be a Telugu word and
is explained as meaning ‘பயப்படாதே’ ‘நியார்’ ‘என்ன.’
But so far as we are aware no attempt has been made
to show its Telugu formation and meaning nor do we
meet with it in modern Telugu books. If we are allowed
to guess we may say it is made up of அதி+என்ற=
அதெத்து=whence is that? அதி meaning ‘that’ in
Telugu loses its final இ before initial vowels and the
last particle எ is Tamil and the word is not met with
elsewhere.

Telugu word அதி Another Telugu word is found in
உ in Tamil Ramaya- Ramayanam in the following verse.
vanam.

திக்கயம் வலியில தேவர்மெல்லிவர்
முக்கனாகவியையும் முரணின் ருபது
மக்கனாக் குரங்குமே வலியவாமெனின்
அக்கடாவிராவணன் கமைந்தவாற்றலே

(யுத்தகாண்டம் மந்திரப்படலம்)

In the last line the word அக்கட=there, is Telugu.
Only the final vowel is here lengthened while it is
short in Telugu. But however take the word இந்தம்
in Telugu which in Tamil is lengthened into இந்தா=

வந்தான் முதலெடுத்தவன்னிக்குழியில்வரும்
நந்தாவிளக்கினைய நங்கைமுகமோககி
இந்தா இ தோரிளங் குழவ்யென்றெடுத்த
கந்தாருகந்திரத்தேவிகையிலிந்தனனே

(ஸ்காந்தம் வள்ளியம்மைத் திருமணம்)

We have one more interesting word in Tamil ஒன்று
Tamil ஒன்று means cognate with Telugu singular ஒன்று
otheras Telugu ஒன்று plural ஒருது That Tamil ஒன்று is
Telugu ஒன்று (ఒండు) will be clear from the considera-
tion of a few analogous words. Take ஞான்று=day
which is cognate with Telugu நாడు The nasal ன் in
ஞான்று is represented by half sunna in Telugu நாடு=
day for without the half sunna the word நாடு in
Telugu as well as in Tamil means country Take again
மூன்று=three which is Telugu மூடு the half sunna
in the latter representing the nasal ன் in the
former. In ఒండు (ஒன்று) we have full sunna because
the preceding vowel is short while it is long in மூடு
and நாடு and the Telugu rule is after long vowels the
sunna cannot be full otherwise we should have மூண்டு
and நாண்டு. Now consider the meaning of second
ஒன்று in the following line.

‘ஒன்றை வினக்கினது ஒழிந்திட்டொன்றாகும்’

The second ஒன்று is explained as மற்றொன்று (கல்வழி).
Why should we understand மற்ற before ஒன்று? Is it
because we have the word once at the beginning of
the line? Consider the meaning of ஒன்று in the
following line.

கண்டொன்று சொல்லேல்? (அத்திருமு.)- What does
ஒன்று mean here? மற்றொன்று? Why should we under-
stand மற்ற here again and why should the author use
one word in the sense of another word?

Compare again the following lines

இருநோக்கிவனாண்கணுள்ளதொருநோக்கு
நோய்க்கோக்கொன்றந் நோய்மருந்து

(குறிப்பறிதல் 1)

Here the second ஒன்று is paraphrased as எனையது
by the annotator.

We can understand the peculiar meaning of ஒன்று
in the above instances if we try to understand the
meaning of the cognate word ஒன்று in Telugu. This
latter word is explained as ‘one, one thing, other, diff-
erent’ in the Telugu Dictionary and used in the sense
of ‘other’ very commonly in Telugu.

Compare the following instances in Telugu.

1. అల్లలున నీయిష్టమందురు, ఒండువిధంబైన నుండనేరకని
రాజమహారాజుని (వరాహపుராణము)

(on those conditions, I shall serve you, I cannot agree to be with you on other conditions).

2. சூராயுடையகீசை மீண்டுமலகை ஸ்ரீமத்பாண்டித்யுநெ
(யுத்தபாண்டியம்)

3. சிங்கசூரன்குடவனலபித்தமனது
நரமிகுதலு சித்தமனதுயவன
லந்து நேசாநியுமகை உருககண்ட
சீலநரமேதொருமூலபலசீலநரு.

In the 1st example உருககண்ட means if the conditions are different and உருக means other, different.

In the 2nd example உருகலகை=Upon each other, உருக=one and உருக=other.

In the 3rd example உருககண்ட=in other places.

In the 1st and 3rd examples, உருக occurs alone and means other, different without correlating with another உருக; and such an example we have in 'கண்டு ஒன்று சொல்லேல்' which means பார்த்திருந்த வேறுபொருளைச் சொல்லாதே. This use of ஒன்று is very common even in ordinary conversation, see ஒன்று சொன்னாலொன்று செய்கிறான் (I say one thing, he does another thing) The second ஒன்று means another, different and cannot mean anything else.

In these instances the mistake that is committed is, not recognising ஒன்று as meaning 'different,' 'other' but to substitute by way of construction the word வேறு before the word ஒன்று as if it is understood there and not denoted by the word itself.

There is one more word in சீவகசிந்தாமணி which is peculiar to Tamil but is a common word in Telugu. It occurs in the following stanza.

நாலம் விற்பனை பைங்குளி தன்னிறத்
தாலுமா பவளக் குளம் பார்த்தன
காலி நெய் யனகண் வவ்வு காட்சிய
நால்கு பண்ணினார் நாலவரு மேறினா

(சனகமாலையா ரிஸம்பகம் st. 218)

The underlined word நால்கு is the Telugu நாலு meaning four, and in Telugu ன, ல, ள in the middle of words optionally lose their vowel உ as பாலு=பல்கு சிலு=சில்க, கடுபு=கட்டி; so நாலு=நால்கு; கச்சி நூக்கினியர் in his notes calls this word however a பெயர்த்திரிசொல் and not திசைச்சொல். He quotes another instance of the use of the word from பொருநராற்றுப்படை—'பாற்புகை ரபூவிநால்குடன்பூட்டி'.

Lastly there are certain verbal forms in திருவாசகம் whose formation is peculiar to Tamil though they become intelligible we believe by comparison with similar Telugu forms. Those verbal forms are 'கொய்யாமோ' in 'பூவல்ல கொய்யாமோ', 'ஆடாமோ' in 'பொன்னுச்சலாடாமோ' and 'கொட்டாமோ' in 'தெள்ளெண்ணு கொட்டாமோ'. These forms கொய்யாம், ஆடாம் and கொட்டாம் mean evidently கொய்வாம், ஆடுவாம் and கொட்டுவாம் and not கொய்யமாட்டோம், ஆடமாட்டோம் and கொட்டமாட்டோம் as they would mean now in modern Tamil. We have not been able to meet with similar forms elsewhere even in திருவாசகம் itself. The lines in which these forms occur are probably choruses which must have been in current use at the time of Manickavachakar and even before and which the author has introduced into his poem for the purpose of popularising it.

In Tamil it will be noticed that except குறிப்புவினை முற்று as உரியான், பொன்னன் and negative forms such as செய்யான், வாரான், and வியங்கோள் as போ, போக and some others, all other verbs have got the tense particles connecting the பகுதி and விகுதி. But in the above forms கொய்யாம், ஆடாம் and கொட்டாம் we have not these tense particles but the பகுதி and விகுதி meet each other directly though the verbs are neither negatives nor குறிப்புவினை nor வியங்கோள். Such forms are rare in Tamil even when we have to express an action without reference to time, the present tense being used for the purpose under the rule 'முக்காலத் தினுமொத்தியல் பொருளைச் செப்புவா நிகழுங்காலத்தானே' In other words Tamil has no peculiar form of the verb for expressing an action without reference to time. Such forms we have in Telugu and are called தத்வரூபம் (Taddharmarthakamu) Aorist forms. In these forms the 1st person plural of ஆடு is ஆடேமு which would correspond to Manickavachakas' ஆடாம், only ஏம் being used in Telugu for ஆம் in Tamil though ஆம் and ஏம் are both first person plural terminations in Tamil and Telugu. So கொய்யாம் would correspond to Telugu Aorist form கொச்சேமு or கொய்யேமு and கொட்டாமோ is Telugu கொட்டேமு, just as ஆடும் and ஆடுதம் correspond to respective Telugu Aorist forms ஆடுது and ஆடுதமு.

Therefore these forms seem to be traces of some old Aorist Tamil forms which have been lost in modern Tamil and even in the time of Manickavachakar. Seeing therefore that Telugu throws so much

light on ancient Tamil, we would slightly modify the following Sūtram in இலக்கணக்கொத்துviz.

‘பலகாற்பழித்துத் தெரியாவுளவேல்
தொல்காப்பியர் திருவள்ளுவர் கோவையார்
முன்றினு முழக்குமான் மனுமையேல்
வடமொழி வெளிபெற வழங்குமென்ப’

into

பலகாற்பழித்துத் தெரியாவுளவேல்
தொல்காப்பியர் திருவள்ளுவர் கோவையார்
செந்தமிழுடன்சேர் தெலுங்கே கன்னடம்
ஐத்தினு முழக்குமா னுமனுமியேல்.
வடமொழி வெளிபெற வழங்குமென்ப.

T. VIRABADRA MUDALIAR B.A. B.L.

Kannappar the Hunter Saint.

About three thousand years* ago, the tract adjoining the Nāgari hills on the side of Sri Kalahastī was known as Pottappi, and a small village there bore the name of Udappūr. In that village there was a king named Nāgan who ruled over the tribe of hunters. His wife was Tattai. Nāgan being blessed with all the necessities and even the luxuries of life enjoyed the pleasures of the world with his queen to his heart's content. But ere long, the thought that they had no children gained ground with both Nāgan and his wife and very soon became an absorbing theme for them. They felt their position very miserable and this led them to seek some means of getting a son. The only means open to such ignorant rustics is not difficult of guessing, for they would resort to a temple and pray to God for a son. And in Nāgan's case, the tutelary deity was Muruga, the God of Kurinji, i.e. mountainous regions and he with his wife began to worship with great fervour and devotion that God and presented to his temple a number of fowls and peacocks. Muruga was not slow to reward them for their faith, for Tattai soon begot a son. All the village rejoiced that the old Nāgan at last was favoured with a son who could

‘succeed him to the sovereignty of the hunting folk’ When Nāgan first beheld the child in the hands of his queen, the queen with pleasure passed it to the hands of the king and the king received it with an equal amount of pleasure. But the king felt the young huntsman to be stiff and therefore styled him Tinnan by which name he was thenceforward known. Nothing mystic or marvellous is recorded about his growth for he grew like other children. He was not, however, put to the school of letters, for of what use was it to hunters or their king? They had need of a knowledge of archery and Tinnan was initiated into all the highways and byways of this art and the arts that complemented it in making one a good huntsman. In no time, Tinnan mastered the arts and became a skilful hunter. But Nāgan was reaching his dotage and had already lost much of his strength in his hunting excursions. Therefore he seriously thought of retiring from his work. His office accordingly fell on the shoulder of the young prince who could fill his father's position most suitably.

To the high class people of the towns, hunting is pastime and is hardly resorted to. But to the tribe of hunters living in the interior of mountains, it is a profession and their life depends on how they fare in that profession. So the young Tinnan was launched into this perilous and serious life but he felt himself quite at home there, being the fitting son of a valorous father. He went to the forest many a time on hunting excursions, almost daily we might say. While Tinnan was bent upon chasing the wild animals of the forest, his soul was hunting after the blessed Peace and this internal hunting Tinnan knew not. In the bustle of the world, he had no time to have a peep into the inner regions till the occasion came when the voice of the soul grew stronger and overcame the body and the senses of the innocent huntsman. It was on a pleasant morning that Tinnan set out on a hunt at the head of several huntsmen and encountered by chance a hog. It fell into the net of the hunters but soon cut it asunder and ran in hot haste to escape the grip of its eager pursuers. The valiant king was not to be cheated so. He continued the pursuit till all huntsmen grew tired except Nānan and Kādan who followed him and it also tired halted under a shady tree on the side of the mountain. Tinnan drew his sword and cut the animal in two. The two followers of the king praised him much and then addressed him thus:

* This date is only tentative. Since the great Sankarachārya who according to the latest researches flourished in the 1st century B. C. has paid homage to this Saint in his *Sirānanda labari* as well as to Sri Jnanasambandha and as it is well known that Kannappar flourished before Jnanasambandha who has been referred to in the *Saundārya labari* and his elders in the *SaivaSantana* e.g. Manikka Vachaka, it is doubtful if Kannappa can be placed in any later times.

† This Sacred place was worshipped according to tradition by a spider, a snake and an elephant. Hence the name has been formed so as to indicate these three. சாணத்தி (ச + ணம் + த்தி.)

"Master, we have wandered far in the wilderness and are overcome with hunger and fatigue. Let us raise a fire here and cook this hog. This hog shall be our meal this day and we shall drink water from yonder river that flows on the mountain side." But Tinnanâr said "Which way takes us to the river you spoke of?" Nânan replied "Behold, that teak tree there; that passed, the river* Ponmuhali is in sight." Tinnanâr was glad that the river was so close and ordered his followers forthwith to accompany him with the hog and guide him. While marching, the Kalahasti mountain that was about five miles distant from the place caught the eye of Tinnanâr and he said to Nânan "Let us go straight to the mountain that is before us; for it looks so charming and cool." Nânan met his wish half way by saying "You are right, master, there is Kudumi Tevar (Supreme Deity) in that hill. We may worship him."

We cannot assure our readers if it was Tinnan's previous Karma or the pleasant aspect of the hill that first induced him to pay a visit to it. We might say that even supposing it was previous Karma, it acted just now through the agency of the appearance that the hill presented. But as soon as the words 'Kudumi Tevar' were uttered, Tinnan became a man transformed. It must have been that the old Nâgan now and then in his hunting excursions came and worshipped this Tevar and spoken in high appreciation of the same in the presence of Tinnan. And the desire to worship the celebrated God that was hitherto working in the subconscious regions of the huntsman now became explicit and he walked fast towards his goal. The fact that his mind was touched was no longer a secret for as he walked he observed "From the time I got a glimpse of this mountain and as I get nearer and nearer it, I have been feeling as if a great burden is being removed from my body. I don't know what might happen." These words indicate that he had no longer any control over himself and that he himself felt he was but an instrument in the hands of some superior agency whose ways he could not scan. In this mood, the huntsman king with his followers reached the banks of Ponmuhali and there he ordered them to lay the hog under the shade of a tree. And to Kâdan he said "Make fire out of the sticks. We will go up the hill, worship the God and

come back soon." No sooner did he direct Kâdan thus, than he was in the presence of the Siva Linga (Phallus); for such was the haste with which Tinnar proceeded to the summit of the hill. A real transformation took place here and Tinnar was no longer the hardy huntsman that he was but was transformed into a humble saint whose form was love. Our great men talk of the transformation of iron into gold at the sight of the *Darsana Vedi*. Even like that was the change of our huntsman. He ran to the God without losing a second as a mother would to her child who was long out of her sight. He embraced him most warmly and kissed him till his mind was filled. He heaved many a deep sigh, his hairs stood on ends, his eyes shed a flood of tears and his mind melted as the wax in the Sun. He rejoiced saying "What a marvel, this God has become mine." The poor huntsman knew not that he had become the God's. "Oh Lord, thou art lonely in this forest infested with wild animals such as lions and elephants, tigers and bears." Thus grieving, he lost his self, unconscious that his bow slipped out of his hands. He came to his senses after a few minutes, when he said "Who is he that has poured water on his head and adorned him with flower and leaf?" To this replied Nanan who was standing by "Many many years ago, when I accompanied your father on a hunt and came with him to this mountain, I saw a brahman pouring water on his head, decorating him with flower and leaf, feeding him with some food and talking to him some words." This explanation of Nânan made Tinnan conclusively hold that these were the actions that the God of Kalahasti liked most. Immediately he cried "Alas! who is here to give him flesh to eat? I can go now and bring him food. But how can I part with him when he is alone?" To the poor huntsman the omnipotent God seemed to have no potency and was but a helpless creature like the ordinary beggar in the street. And this man had the presumption, one may begin to remark, to think that he could avert the dangers that might come to God. But his love was the most sincere and to misconstrue it would amount to blasphemy. It is a matter of every day experience that worldly men attribute to human agency what can properly be attributed only to the higher powers that rule the earth. A mother's imagining that she saves her child from the dangers that are likely to overtake it or a friend's thinking that he helps his companion who is near his heart is but idle delusion. So our Tinnan's error lay only in

* The name means that the water of the river is gold-colored and the flow accompanied with a roaring sound "பொருமைமேலே செடியுடையதே பொருமைமேலே."

bringing his God to the level of ordinary men and the illiterate huntsman was not capable of any higher conception. But his Love is unsurpassed. The nature of the truest devotee cannot be higher than this man's; for says Nārada in his Bhakti Sūtras "Love is surrendering all actions to God, and feeling the greatest misery in forgetting God." The Sage Sāṅdilya also defines Love as "extreme attachment towards God." To Tinnan who now stood transformed, the concerns of his body were nothing but the concerns of his God were everything. So he at last decided that he should for a short time be away from God to procure for him flesh to eat. But his determination did not carry him a few yards when he returned to have a look at his dear God. Thus proceeded he and returned a number of times unwilling to leave him as the cow that is attached to her calf. But, after all the thought of his starvation took him a long way and he found himself in the presence of Kādan and the fire he had raised. Kādan paid his respects to him and said "I have made ready the fire. You may test the limbs of the hog according to your marks. It is very late for us, master, to get out of this forest. What is the cause of so much delay?" To him replied not Tinnan, but Nānan had accompanied him to the hill. "As soon as our master saw the God, he stood immovable from his presence like the guana (गुण) that will not lose its hold of the tree hole. And now he has come here to take flesh for the God to eat. He has abandoned the leadership of the huntsmen and has become the God's man." Immediately Kādan turned to Tinnan and said in foolish haste, "Well, master, what hast thou done? and what madness is this?" But these words of Kādan although they were meant to be heard, Tinnan heard not being absorbed in the service of God. He held the animal carcass in the fire and cooked it himself, now and then tasting it to see if it was well boiled. The flesh that was good to taste he collected and secured in a leaf and the rest he threw away. The companions who were by could not forbear this and greatly vexed they remarked, "Our master is very mad. He tastes the rare flesh and throws it away like refuse. Although he is very hungry as we are, he does not consume it. Nor does he give it to us. He is God-mad. We do not know how to cure this madness. We shall report this to our king and queen and see what they can do. But let us look sharp and leave

this forest with the other huntsmen that are waiting there." So saying they went their way.

(To be continued.)

S. ANAVARATAVINAYAKAM PILLAI, M. A.

THE ORIGINS OF MITHRAISM.

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IN that unknown epoch when the ancestors of the Persians were still united with those of the Hindus, they were already worshippers of Mithra. The hymns of the Vedas celebrated his name as did those of the Avesta, and despite the difference obtaining between the two theological systems of which these books were the expression, the Vedic Mitra and the Iranian Mithra have preserved so many traits of resemblance that it is impossible to entertain any doubt concerning their common origin. Both religions saw in him a good of light, invoked, together with Heaven, bearing in the one case the name of Varuna and in the other that of Ahura; in ethics he was recognised as the protector of truth, the antagonist of falsehood and error. But the sacred poetry of India has preserved of him an obscured memory only. A single fragment, and even that partially effaced, is all that has been specially dedicated to him. He appears mainly in incidental allusions,—the silent witnesses of his ancient grandeur. Still, though his physiognomy is not so distinctly limned in the Sanskrit literature as it is in the writings of the Zends, the faintness of its outlines is not sufficient to disguise the primitive identity of his character.

According to a recent theory, this god, with whom the peoples of Europe were unacquainted, was not a member of the ancient Aryan pantheon. Mitra-Varuna, and the five other Adityas celebrated by the Vedas, likewise Mithra Ahura and the Amshaspands, who according to the Avestan conception surround the Creator, are on this theory nothing but the sun, the moon, and the planets, the worship of which was adopted by the Indo-Iranians "from a neighbouring people, their superiors in the knowledge of the starry firmament," who could be none other than the Accadian or Semitic inhabitants of Babylonia. But this hypothetical adoption, if it really took place, must have occurred in a prehistoric epoch, and it will be sufficient for us to state, without attempting to dissipate the obscurity of this primitive times, the simple

fact that the tribes of Iran have never ceased to worship Mitra from their first assumption of worldly power till the day of their conversion to Islam.

In the Avesta, Mithra is the genius of the celestial light. He appears before sun-rise on the rocky summits of the mountains; during the day he traverses the wide firmament in his chariot drawn by four white horses, and when night falls he still illuminates with flickering glow the surface of the earth, "ever waking, ever watchful." He is neither sun, nor moon, nor stars, but watches with "his hundred ears and his hundred eyes" the world. Mithra hears all, sees all, knows all: none can deceive him. By a natural transition he has thus become for ethics the god of truth and integrity, the one that was invoked in the solemn vows, that pledged the fulfilment of contracts, that punished perjurers.

The light that dissipates darkness, restores happiness and life on earth; the heat that accompanies it fecundates nature. Mithra is "the lord of the wide pastures," the one that renders them fertile. "He giveth increase, he giveth abundance, he giveth cattle, he giveth progeny and life." He scatters the waters of the heavens and causes the plants to come forth from the ground; on them that honor him, he bestows health of body, abundance of riches, and talented posterity. For he is the dispenser not only of material blessings but of spiritual advantages as well. His is the beneficent genius that accords peace of conscience, wisdom, and honor along with prosperity, and causes harmony to reign among all his votaries. The devas, who inhabit the places of darkness, disseminate on earth along with barrenness and suffering all manner of vice and impurity. Mithra, "wakeful and sleepless, protects the creation of Mazda" against their machinations. He combats unceasingly the spirits of evil; and the iniquitous that serve them feel also the terrible visitations of his wrath. From his celestial eyrie he spies out his enemies; armed in fullest panoply he swoops down upon them, scatters and slaughters them. He desolates and lays waste the homes of the wicked, he annihilates tribes and the nations that are hostile to him. On the other hand he is the puissant ally of the faithful in their warlike expeditions. The blows of their enemies "miss their mark, for Mithra, sore incensed, hath received them"; and he assures victory unto them that "have had fit instruction in the good, that honor him and offer him the sacrificial libations."

This character of god of hosts, which is the pre-dominating trait in Mithra from the days of the Achæmenides, undoubtedly became accentuated in the period of confusion during which the Irania tribes were still at war with one another; but it is after all only the development of the ancient conception of struggle between the day and the night. In general, the picture that the Avesta offers us of the old Aryan deity, is, as we have already said similar to that which the Vedas have drawn in less marked outlines, and it hence follows that Mazdaism left unaltered the main foundation of its primitive nature.

Still, though the Avestan hymns furnish the distinctest glimpses of the true physiognomy of the ancient God of light, the Zoroastrian system, in adopting his worship, has singularly lessened his importance. As the price of his admission to the Avestan Heaven, he was compelled to submit to its laws. Theology had placed Ahura-Mazda on the pinnacle of the celestial hierarchy, and thenceforward it could recognise none as his peer. Mithra was not even made one of the six Amshaspands that aided the supreme deity in governing the universe. He was relegated, with the majority of the ancient divinities of nature, to the host of lesser genii or *Yazatas* created by Mazda. He was associated with some of the deified abstractions which the Persians had leaned to worship. As protector of warriors, he received for his companion, *Vērethraghna*, or Victory; as the defender of the truth, he was associated with the pious *Sraosha*, or Obedience to divine law, with *Rashnu*, justice, with *Arshtāt*, Rectitude. As the tutelar genius of prosperity, he is invoked with *Ashi-Vaŋuhi*, Riches, and with *Pâreñdî*, Abundance. In company with *Sraosha* and *Rashnu*, he protects the soul of the just against the demons that struggle to drag it to Hell, and under their guardianship it soars aloft to Paradise. This Iranian belief gave birth to the doctrine of redemption by Mithra, which we find developed in the Occident.

At the same time, his cult was subjected to a rigorous ceremonial, conforming to the Mazdean liturgy. Sacrificial offerings were made to him of "small cattle and large, and of flying birds." These immolations were preceded or accompanied with moderate libations of the juice of *Haoma*, and with the recitation of ritual prayers,—the bundle of sacred twigs (*baresman*) always in the land. But before daring to approach the altar, the votary was obliged to purify himself by repeated ablutions and flagellations. These

rigorous prescriptions recall the right of baptism and the corporeal tests imposed on the Roman mystics before initiation.

Mithra, thus, was adopted in the theological system of Zoroastrianism; a convenient place was assigned to him in the divine hierarchy; he was associated with companions of unimpeachable orthodoxy; homage was rendered to him on the same footing with the other genii. But his puissant personality had not bent lightly to the rigorous restrictions that had been imposed upon him, and there are to be found in the sacred text vestiges of a more ancient conception, according to which he occupied in the Iranian pantheon a much more elevated position. Several times he is invoked in company with Ahura: the two gods from a pair, for the light of Heaven and Heaven itself are in their nature inseparable. Furthermore, if it is said that Ahura created Mithra as he did all things, it is likewise said that he made him just as great and worthy as himself. Mithra is indeed a *yazata*, but he is also the most potent and most glorious of the *yazatas*. "Ahura-Mazda established him as the protector of the entire movable world, to watch over it." It is through the agency of this ever-victorious warrior that the Supreme Being destroys the demons and causes even the Spirit of Evil, Ahriman himself, to tremble.

Compare these texts with the celebrated passage in which Plutarch expounds the dualistic doctrine of the Persians: Oromazes dwells in the domain of eternal light "as far above the sun as the sun is distant from the earth," Ahriman reigns in the realm of darkness, and Mithra occupies an intermediary place between them. The beginning of the Bundahish expounds a quite similar theory, save that in place of Mithra it is the air (*Vayu*) that is placed between Ormuzd and Ahriman. The contradiction is only one of terms, for according to Iranian ideas the air is indissolubly conjoined with the light, which it is thought to support. In fine, a supreme god, enthroned in the empyrean above the stars, where a perpetual serenity exists; below him an active deity, his emissary and chief of the celestial armies in their constant combat with the Spirit of Darkness, who from the bowels of Hell sends forth his devas to the surface of the earth,—this is the religious conception, far simpler than that of Zoroastrianism, which appears to have been generally accepted among the subjects of the Achaemenides.

The conspicuous rôle that the religion of the ancient Persians accorded to Mithra is attested by a multitude of proofs. He alone, with the goddess Anāhita, is invoked in the inscriptions of Artaxerxes alongside of Ahura Mazda. The "great kings" were certainly very closely attached to him, and looked upon him as their special protector. He it is whom they call to bear witness to the truth of their words, and whom they invoked on the eve of battle. They unquestionably regarded him as the god that brought victory to monarchs; he it was, they thought, that caused that mysterious light to descend upon them which, according to the Mazden belief, is a guaranty of perpetual success to princes, whose authority it consecrates.

The nobility followed the example of the sovereign. The great number of theophorous, or God-bearing, names compounded with that of Mithra, which were borne by their members from remotest antiquity, is proof of the fact that the reverence for this god was general among them.

Mithra occupied a large place in the official cult. In the calendar the seventh month was dedicated to him and also doubtless the sixteenth day of each month. At the time of his festival, the king, if we may believe Ctesias, was permitted to indulge in copious libations in his honor and to execute the sacred dances. Certainly this festival was the occasion of solemn sacrifices and stately ceremonies. The *Mithrakans* were famed throughout all Hither Asia, and in their form *Mithragans* were destined to be celebrated, in modern times by Mussulman Persia at the commencement of winter. The fame of Mithra extended to the borders of the Ægean Sea; he is the only Iranian god whose name was popular in ancient Greece, and this fact alone proves how deeply he was venerated by the nations of the great neighboring empire.

The religion observed by the monarch and by the entire aristocracy that aided him in governing his vast territories could not possibly remain confined to a few provinces of his empire. We know that Artaxerxes Ochus had caused statues of the goddess Anāhita to be erected in his different capitals, at Babylon, Damascus, and Sardis, as well as at Susa, Ecbatana, and Persepolis. Babylon, in particular, being the winter residence of the sovereigns, was the seat of numerous body of official clergy, could not render them exempt from the influence of the powerful sacerdotal caste that flourished beside them. The erudite and

refined theology of the Chaldeans was thus superposed on the primitive Mazdean belief, which was rather a congeries of traditions than a well-established body of definite beliefs. The legends of the two religions were assimilated, their divinities were identified, and the Semitic worship of the stars (astrolatry), the monstrous fruit of the nature-myths of the Iranians. Ahura-Mazda was confounded with Bel, who reigned over the heavens, Anâhita was likened to Ishtar, who presided over the plant Nenus, while Mithra became the Sun, Shanash. As Mithra in Persia, so Shamash in Babylon is the god of justice; like him, he also appears in the east, on the summits of mountains, and pursues his daily course across the heavens in a resplendent chariot; like him, finally, he too gives victory to the arms of warriors, and is the protector of kings. The transformation wrought by Semitic theories in the beliefs of the Rome, the original home of Mithra was not infrequently placed on the banks of the Euphrates. According to Ptolemy, this potent solar deity was worshipped in all the countries that stretched from India to Assyria.

* But Babylon was a step only in the propagation of Mazdaism. Very early the Magi had crossed Mesopotamia and penetrated to the heart of Asia minor. Even under the first of the Achæmenides, it appears, they established themselves in multitudes in Armenia, where the indigenous religion gradually succumbed to their cult, and also in Cappadocia, where their altars still burned in great numbers in the days of the great geographer Strabo. They swarmed, at a very remote epoch, into distant Pontus, into Galatia, into Phrygia. In Lydia even, under the reign of the Antonines, their descendants still chanted their barbaric hymns in a sanctuary attributed to Cyrus. These communities, in Cappadocia at least, were destined to survive the triumph of Christianity and to be perpetuated until the fifth century of our era, faithfully transmitting from generation to generation their manners, usages, and modes of worship.

At first blush the fall of the empire of Darius would appear to have been necessarily fatal to these religious colonies, so widely scattered and henceforward to be severed from the country of their birth. But in point of fact it was precisely the contrary that happened, and the Magi found in the Diadochi, the successors of Alexander the great, no less efficient protection than that which they enjoyed under the Great King and his satraps. After the dismemberment of

the empire of Alexander, there were established in Pontus, Cappadocia, Armenia, and Commagene, dynasties which the complaisant genealogists of the day feigned to trace back to the Achæmenian kings. Whether these royal houses were of Iranian descent or not, their supposititious descent nevertheless imposed upon them the obligation of worshipping the gods of their fictitious ancestors. In opposition to the Greek kings of Pergamus and Antioch, they represented the ancient traditions in religion and politics. These princes and the magnates of their *entourage* took a sort of aristocratic pride in slavishly imitating the ancient masters of Asia. While not evincing outspoken hostility to other religions practised in their domains, they yet reserved special favours for the temples of the Mazdean divinities. Oromazes (Ahura-Mazda), Omanos (Vohumano), Artagnes (Verethraghna), Anâitis (Anâhita), and still others received their homage. But Mithra, above all, was the object of their predilection. The monarchs of these nations cherished for him a devotion that was in some measure personal, as the frequency of the name Mithradates in all their families attests. Evidently Mithra had remained for them, as he had been for the Artaxerxes and the Dariuses, the god that gave monarchs victory,—the manifestation and enduring guaranty of their legitimate rights.

This reverence for Persian customs, inherited from legendary ancestors, this idea that piety is the bulwark of the throne and the sole condition of success, is explicitly affirmed in the pompous inscription engraved on the colossal tomb that Antiochus I, Epiphanes, of Commagene (69-34 B. C.), erected on a spur of the mountain-range Taurus, commanding a distant view of the valley of the Euphrates. But, being a scendant by his mother of the deSeleucidæ of Syria, and supposedly by his father of Darius, son of Hystaspes, the king Commagene merged the memories of his double origin, and blended together the gods and the rites of the Persians and the Greeks, just as in his own dynasty the name of Antiochus alternated with that of Mithradates.

Similarly in the neighboring countries, the Iranian princes and priests gradually succumbed to the growing power of the Grecian civilisation. Under the Achæmenides, all the different nations lying between the Pontus Euxinus and Mount Taurus were suffered by the tolerance of the central authority to practice their local cults, customs, and languages. But in the

great confusion caused by the collapse of the Persian empire, all political and religious barriers were demolished. Heterogeneous races had suddenly come in contact with one another, and as a result Hither Asia passed through a phase of syncretism analogous to that which is more distinctly observable under the Roman empire. The contact of all the theologies of the Orient and all the philosophies of Greece produced the most startling combinations, and the competition between the different creeds became exceedingly brisk. Many of the Magi, from Armenia to Phrygia and Lydia, then doubtless departed from their traditional reserve to devote themselves to active propaganda, and like the Jews of the same epoch they succeeded in gathering around them numerous proselytes. Later, when persecuted by the Christian emperors, they were obliged to revert to their quondam exclusiveness, and to relapse into a rigorism that kept growing more and more inaccessible.

The definitive form that Mithraism assumed will receive brief consideration in our next article.

"THE OPEN COURT."

A Tired Brain.

ROBT. H. PERKS, M.D., F.R.C.S.

The condition popularly known as "brain fog," "brain exhaustion," or "tired brain," is one fairly common to-day, and is used to designate a state of ill-health, of which the prominent symptoms are inability for prolonged or concentrated mental work, sleeplessness, and often apprehension of impending disaster; and in which there is also usually a feeling of general weakness and lassitude, together with digestive troubles and constipation.

It is true that the exciting cause is often excessive mental strain, anxiety, and "worry," which, the last two especially, by their depressing action and undue call upon the stock of nervous energy, seriously interfere with the organic functions of digestion, excretion and nutrition, this action being often assisted by too sedentary habits and a complete neglect of personal hygienic measures. It is to these secondary causes that the condition described is due. In fact, it may be truly said there can be no brain fog if

the digestive organs perform their functions properly. The appetite becomes impaired, there is often a craving for stimulating foods and drinks, and such food as is taken is slowly and imperfectly digested, yielding but a tithe of its nutritious elements to the organism, and the rest during its retention undergoes fermentation and decomposition, producing poisons which are absorbed into the blood, and which are the immediate cause of the morbid symptoms. The individual is, in fact, self-poisoned, or in medical language is suffering from auto-intoxication.

Although the disease has acquired its popular name from the prominence of particular and easily discernible symptoms, and is usually considered as a more or less local brain trouble, I have never seen a case in which the secondary causes were absent, or were not the most powerful in maintaining the condition. In fact, with the exciting causes they form a vicious circle, from which, when well established, it is difficult to escape.

In old persons and in some organic diseases we often have another factor added, i. e., rigidity of the arterial system preventing a due supply of blood to the brain; this condition with a feeble heart will alone often give rise to similar cerebral symptoms, but these are usually found to be aggravated by the existence of digestive difficulties also.

As it is generally recognised that drugs are of quite secondary importance in relieving such sufferers, the advice usually given may be summarised in the words "rest" and "change." But many persons owing to their circumstances are quite unable to avail themselves of either (and if taken alone these are usually non-effective); it is for these more especially that I propose to indicate means, available by all, by which health can be regained and maintained. I will deal with these under separate headings for convenience sake.

Rest. The hours of mental work, if excessive, must be shortened to a reasonable period. Mental "rest" should be sought in "variety" of objects, rather than in complete inaction. A mind tired in one particular set of faculties finds relief in an occupation involving the use of another set. Hence the well-known recuperative effects of "hobbies," gardening, etc., on a mind tired with professional or commercial details. Try to cultivate some interests as different as possible from the usual ones.

Baths. A rapid plunge or sponge bath in water, cold or with only the chill off, should be taken on rising, followed by vigorous rubbing; not only does the shock act as a nerve tonic, but the skin is rendered healthy and its recuperative functions increased. If for any reason a bath is not available, a vigorous kneading and rubbing of the muscles with the bare hand on the bare body (always in a direction from the extremities towards the heart) for five minutes, may be used as a substitute.

Few people are aware of the vivifying influence of a "sun bath," are such an easily available and powerful therapeutic agent would become largely used. It can be most readily enjoyed, by reclining nude, on a couch placed before a convenient window; if unpleasantly hot, the heat rays can be partially intercepted by a screen or covering of blue gauze or veiling. The duration of the bath should be quarter of an hour to begin with, and may be increased gradually up to an hour. The head, however, should be always shaded.

Food. Oxygen is a true "food" of the highest importance, and to get a due supply deep breathing must be practised. Most people breathe with only a small portion of their available lung capacity, and suffer from inadequate supply of oxygen in consequence. A full supply is especially necessary in the conditions of which we are treating. Whilst in the reclining, or erect sitting, or standing positions, a deep, steady inspiration should be taken slowly through the nostrils, fully expanding the whole of the chest and pressing the abdominal walls downwards and outwards, followed immediately by an equally slow, steady expiration, these should be continued until a sense of fatigue is experienced in the muscles of the chest walls, which will be felt in one unused to such complete breathing, after about 8 or 10 inspirations—but a little practice will enable it to be extended to 30, 40 or 50 such inspirations. Slight dizziness may be produced at first, and some tingling sensations of the extremities, but these soon pass off.

Such deep breathing should be practised in bed immediately on retiring and on awakening in the morning, and at least once during the day; in fact, it is desirable to practise it frequently till it becomes a habit. A delightful sense of lightness and well-being will be found to result from this practice when properly executed and persevered in. I need hardly

say it should be done in the purest air available, and to that end free ventilation should be secured, without draught, and the windows of the sleeping apartment should be always open. As much exercise as possible in the open air should be taken.

Food should consist mainly of—

Whole Meal Bread or biscuits. The former may with advantage be toasted.

Nuts. Walnut, almond, pine kernels and Barcelona nuts, which should be shredded in an Ida nut mill; and chestnuts, which may be steamed.

Olive Oil. Freely with salads, bread, etc. (see that it is "Olive," not Cottonseed Oil). Cream or butter may be taken, but good Olive Oil is preferable.

Fresh and Dried Fruits. The former for preference, but they must be ripe. Take of these freely.

Salads. Watercress, beetroot, lettuce, onion, etc., with abundance of oil and a little vinegar.

Tea, coffee, alcoholic liquors and flesh food should be absolutely avoided—or the former taken only much diluted and in small quantity. This diet furnishes everything that is required for the nourishment of all the tissues, and especially of the nervous tissues, and will be found to restore and promote the regular action of the bowels.

Before commencing this regime a 6 or 12 hour fast is desirable, giving the stomach time to empty itself and recuperate, and to establish a healthy appetite.

Do not eat unless hungry, and when eating see that each mouthful is thoroughly masticated and reduced to a fluid pulp before it is swallowed.

Nuts, usually considered (in error) to be difficult of digestion, will give no trouble when this is observed.

Not more than three meals daily should be taken, and of these one should be very light. They should have an interval of 5 hours between each, and the last should be taken not less than 3 hours before retiring. Fluid (water) to be taken 2 hours after a meal.

For sleeplessness, a very cold or very hot (the former preferable) foot bath immediately before reti-

ring, and the deep breathing exercise as soon as in bed, will usually be followed by sleep. A glass of hot water or hot lemonade the last thing (in bed) will often be a valuable aid to the same end.

The adoption of, and careful perseverance in, the course sketched out above, simple as it seems, will be found to be of striking benefit in all cases of brain fag.

I may add that this paper is written to answer the question of one of the correspondents of *The Herald*, so that others beside the lady who wrote may have the opportunity of benefiting thereby.

I shall be glad to welcome further enquiries suitable for dealing with in the same way.

As a last word, I would, say above all "Don't worry;" worry is the most fatal destroyer of vital energy that we know, use every effort of the will to attain and maintain a placid and hopeful mental attitude. I know this is very easy to advise and very difficult to perform; in truth it can only be completely realized when we have become "as little children" with complete trust and confidence in the love and wisdom of the Divine Father.

THE HERALD OF THE GOLDEN AGE.

MODERN MAN-MAKING.

We find in *The Ladies Home Journal*, an American periodical of great merit, a scrap of poetry (from an unknown author) which pictures so admirably and truthfully the modern methods of rush and cram, that we reproduce it. MAKING A MAN.

"Hurry the baby as fast as you can,
Hurry him, worry him make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain-foods, make him advance.
Hustle him, soon as he's able to walk,
Into a grammar-school, cram him with talk.
Fill his poor head full of figures and facts.
Keep on a jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash.
All by the time he can raise a moustache
Let him forget he was ever a boy;
Make gold his God, and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—nervous prostration and death."

THE THEOSOPHIST

IS RELIGION A MERE SENTIMENT?

This means that religion is something not appealing to reason, or a something which is more a mawkish affectation than healthy ratiocination, a something emotionally imaginative, not a fact established by the intellect, a something which from the point of utility would seem to be superfluous, a something which man can very well do without. Have plants and stones religion, for example? nor do we find animals troubling themselves about God or soul! It is man that somehow religion holds under its fascination. Why?

2. Looking over history, modern as well as ancient we find mankind have been swayed in its destiny by this one fact among others, viz: the religious sentiment. Whether it is a false sentiment or a sentiment based on reason, we shall see further on. But the fact remains that such a sentiment guided the wisdom of men, individually and collectively, in the home as well as in the nation. This fact stands as a protest against all those stray reasoners, like those who belong to the school of Chârvâk or Augustus Comte. Whether the religious sentiment worked for weal or woe on the whole is another question. What we wish to lay stress here is that the sentiment existed as a fact among mankind and largely influenced them at all times. If it exists not in stones, plants and animals, reason should not get offended if it exists in man. The very fact that it is in man or at least suspected in him shows that man is on that very account differentiated from mere stone, plant or beast. Man may thus be called a religious animal. That he is so cannot be gainsaid. Why he is so is certainly a mystery? It is no use contending that we might do very well without religion, but who will listen? In spite of the preacher of No-religion, man yet *wills* to be religious! He is made up of that as one more part with other parts; singling him out from his neighbours in creation. A clever man of intellect may call it superfluous another of reason dub it as non-utile, and yet another seer sentence it as false but still that man insists on having it as his birth-right is a fact that cannot be ignored. In spite of my omniscient (?) reason to exclude the religious sentiment, the sentiment or whatever be it, clutches on mankind with as fast a hold as ever, in times when there were only savages, as well as in times which boast of philosophers. If the savage sends his love to a fetish, the philosopher amorously contemplates on an immanent something,

though both the fetish and the something share the common feature of ever eluding grasp. Curiously too, sometimes this spirit (or ghost of God), seems more tangibly present to the undoubting fool than to the doubting metaphysician. Why?

3. Sentiment is feeling, emotion, a craving and leaning of the heart towards a something which it has not heretofore possessed and which it longs very much to possess. It is a desire springing from the heart, betokening that we are not content with what we have. Emotion as well as intellect both characterize man. The blunder made is when intellect is allowed to dethrone emotion, or emotion allowed to usurp the place of intellect. Imagination seems the handmaid of both emotion and intellect. If then we concede that everything has its uses in the economy of nature and that each, emotion, intellect &c, has its part to play, and that religion has its roots both in intellect and emotion, and that religious sentiment is an existent or even a suspected fact, then it is evident that either to call it false, or superfluous or non-utile is simply to call it as each one's fancy may suggest; but all the same it is an undeniable fact that it works as a potent agent among mankind.

4. Those who would support reason alone and divorce emotion,—are they satisfied with their estate of reason? Unfortunately not. Any writer may be selected, and it would be easy to detect in his writings many a strain of dissatisfaction, at once a disproof of the position which he tries to assume. The writer too can be detected as tired and disgusted with the conditions in which he is placed or in which he would place himself. In trying to harmonize his whole being with the rule of reason, he finds for himself that he is out of tune with his emotional nature; and unless and until both the strings of his harp are put in harmony, the music of his being will be found to produce discord.

5. If then emotion is a part of our nature, what constitutes religion, if it has its roots also in emotion? Again, as intellect is a part of our nature, and if religion has also its roots therein, what is that intellectual religion? We have thus two: emotional religion—which is a sentiment (?)—and intellectual religion, accordant with reason. But what is religion to begin with? Religion is that which concerns itself about finding out the existence of an Unseen power to which all nature as a whole is subordinate; from

which all nature is evidently derived &c; the finding out the relation in which man stands to that Power; the duties arising from out of such relation; what is it that man aspires for; who and how are his aspirations granted; under what conditions the great Power grants them; whether man has an immortal part in him (the soul) &c. The intellect which employs itself in finding out this kind of knowledge constitutes the intellectual religion. While this is the case, emotion will not keep quiet. When the intellect points or endeavours to point a Higher Being ordering guiding, loving the universe, naturally a feeling arises in man, a feeling of reverence, of humility, of love &c towards that Being. With this feeling is combined the aspirations of man desiring for a better kind of state, and a different arrangement of things, than where he finds himself at present,—aspirations longing for a permanent order of things,—aspirations stimulated by the feeling of dissatisfaction with the fleeting conditions encompassing him, and disgust with what is found to be pregnant with pain, suffering, disease and death, surrounding him. The strange combination of aspiration and reverence (or devotion) is what constitutes the emotional religion. Religion is thus a real sentiment, and is based both in reason and emotion.

6. As regards religious sense in man, there is a strange interaction between intellect and emotion¶ No philosopher can entertain dreams of higher knowledge unless he had the prime motor of feeling behind his intellect. The feelings for the Unknown are, as for example in the saints, found much stronger and deeper than the feelings which arise for things known. Saints are peculiar beings. They behave strangely from the worldly man's stand-point, and so, are worldly men strange in the eyes of the saints.* The peculiarity of these developed saints consists in, their emotion for the Unknown raised to the highest pitch, whereas they are trained to have no feelings of attachment &c for worldly affairs; whereas the worldly men are quite the reverse. The feeling is in the background even before intellect. All the work of the intellect is really performed by emotion—though unrecognized—pervading it. And yet we see as far

¶ As I write, I happen to find an echo of my thought in St George Mivart's *New Psychology* (P. 283. Nineteenth Century: Feby. 99): "We always 'feel' in 'thinking' and we mostly also 'think' in 'feeling'."

* Cp: Bhagavad Gita, Rāmānuja Bhāṣya (Engl: Transl.) II-69; 'Yamisa sarva-Chūtānam &c.'

as the visible world is concerned, that knowledge—earned first by the intellect—precedes emotion. Our eyes first see a beautiful object, then we love it. Our ears catch a sweet song wafted in the air. The mind lovingly lingers on the strain intuitively. We see a rose, and the nose likes to smell it. The flavour of a dish persuades the nose to commend it to the tongue and so on. Here the knowledge of the thing¹ is first. Then comes emotion for it. But strangely afterward emotion *represents* knowledge to the mind; in other words the experience of a previous knowledge engenders desire; and desire stimulates for further knowledge of the thing once known. The religious sentiment however is emotion for a thing Unknown; and emotion practised and developed culminates in the knowledge itself of the Unknown. That emotion precedes knowledge, is illustrated by Sri Bhagavad gita informing us of Lord Krishna telling Arjuna:

‘Who I am, and what I am, in truth, *knoweth* man by *devotion* (or love). After knowing Me what I am in truth, *entereth he into Me!** Here *knowledge of God comes after devotion*. Devotion is a sentiment; and a false sentiment of religion it would be if it were not rewarded with a *knowledge of God*. Ordinary intellect, like that of a philosopher has a vague feeling behind it stirring it up to search for the Unknown. Intellect proceeds a certain length, and finds a *cul de sac*. Here again emotion steps in and takes up the task, and finally man succeeds in obtaining a knowledge of the Unknown not possible for the intellect alone to obtain. As in the world we have to *see* a thing before we can *love* it, for heaven we have to first *love* it before we are rewarded with its transcendent *sight* itself. That we are justified in searching for the Unknown is proved by the religious sentiment strongly rooted in human nature. All history tells us of this fact, and our own experience at one time or the other, amid the ups and downs of life, attests to it.

7. Whether religious sentiment has worked woe or weal to humanity is another question. The utilitarian would say that if it has worked woe, it ought to be left alone; if weal, it may be admitted. But the utilitarian will find after running his eye over the annals of man, that to our restricted vision, it has done both weal and woe. If religious sentiment has

safeguarded life, and promoted peace, then it is a useful thing certainly. But if it has done both, like all other pairs of opposites, in the world, it is a necessary thing and is half of it certainly good for the world. That it is wholly good beyond the world is a question beyond our human judgment but it is so is an assurance given us by all saints. Then its woe in this world is translated into all weal in the other. Besides if religious sentiment implies a High Power, with the attribute of omniscience, then our judgments on universal events are short-sighted, and we do speak like children. And if the short span of human life is nothing before eternity, to confine our judgments to a single life's events and seek for causes of effects in that short span, is sure to land us in doubts and errors.

But if events of a life are catenated to a previous life, and as germs of a future life, the omniscient God and His doings are justified to our mind.

8. We wish for immortal life, we wish for eternal bliss, we desire everlasting peace,—all in strong contrast with the mortal, ephemeral, and turbulent nature of our present surroundings. The religious sentiment constitutes that wish. *Volence volens*, it permeates our nature. It makes us to look up, it directs our contemplation to a Power with whom lies the ability to fulfil our wish, it modifies our conduct in life so as to compass for us the ultimate end, of peace and bliss. The sentiment is so woven into our nature that we cannot shake it off unless our nature itself be changed from human to something else.

9. A hope for the complete amelioration of our imperfect nature and finding it in perfection is implanted in the human race; and in the economy of things, a hope that is implanted is destined to grow, develop and manifest into fruit and flower. It is implanted that it may find its fulfilment in a definite Goal. Indeed religion is no more than a mere sentiment if its object is chimerical. But if its object is the highest and the greatest that one can conceive, is the resting place of our immortal hopes, it then is really a serious matter. The sentiment becomes the real business and purpose of life to carefully nurture and cautiously develop, so as to finally lodge it in the Object of its search,—God, the Lord of the Universe.

* Read the Engl. Transl. of Sri Rāmānuja's Commentary on this verse: XVIII—55 “*Bhaktiā Mām Athi jānte*” &c — By devotion (i. e. emotion) comes My (God's) knowledge &c.

Notes and Extracts.

The Power and the Beauty of Beggary.—

In one of the recent issues of Mr. Malabari's new periodical "the East and the West," there appeared an excellent paper entitled the Power and the Beauty of Beggary. The writer points out that the whole conception of beggary has been woefully abused in practice, but in its origin, it was an unique motive power which lasted for ages and shows that the Brahmin's initiation into beggary constituted a system of scholarship, of board and lodgings, of hospitals and homes and contains an explanation of the standing perplexity of the Europeans as to the Brahmin's superiority in intellect. The Editor appeals therefore for a band of gentleman and lady beggars in India ready to co-operate in all well doing for the common weal. India really wants a body of disinterested beggars of the right kind. The Editor through the medium of his paper sends out an invitation to the young men to form a band of gentlemen beggars. There is plenty to work waiting to be done in India and no one is better fitted to undertake such work than the disinterested band of beggars. The article in question recalls to our mind the days of the Buddhist Kings when India glittered with the yellow robe.

"THE MAHA-BODHI."

Nirvana.—The Buddhist's Nirvana is the obliteration of the ego illusion; it is the annihilation of the ego, of selfhood, but not annihilation of man's soul or of the world. Nirvana is not death, but life; it is the right way of living, to be obtained by the conquest of all the passions, that becloud the mind. Nirvana is the rest in activity, the tranquility of a man who has risen above himself, and has learned to view life in its eternal aspects. True rest is not quietism, but as well-balanced activity. It is a surrender of self in exchange for the illimitable life of the evolution of truth. It is in our life aspirations the entire omission of the thought of self, of the conceit: "Mark all the world; 'tis I who do this," and the surrender of all egotistic petulance is not (as the egotistic imagine) a resignation, but it is bliss.

(*"Buddhism and its Christian Critics"* by Dr Paul Carns).

Shun drugs and drinks which work thee with abuse,
Clear minds, clean bodies, need no Soma juice.

"THE MAHA-BODHI."

One very prevalent false idea is that marriage sanctifies Love, whereas it is Love that sanctifies it. Whoever marries from any other motive than love does wrong. To enter upon the experience of married life from motives of ambition or convenience, or to yield to pressure on the subject from relatives and friends, even for the sake of benefiting others, is to enter into legalized prostitution. Only the drawing of mutual love can justify and hallow this union. One of the holiest processes in Nature, how we have degraded and misrepresented it! Acting normally, see how it draws out our highest latent feelings, prompting to devoted service and protection on the part of the man, to loving and even maternal solicitude on the part of the woman, uniting the two in the tenderest sympathies. Oh, that awakened insight might lead us to regard anew, and to treasure rightly, this divine instinct, so thwarted and turned aside from its original intent by our artificial mandates!—

Century.

* * *

We read in a book of travels of a traveller visiting a tribe of cannibals in Africa while they were feeding on human flesh, and they gave as their reason for preferring human to animal flesh, that the negroes bathed three times a day, while animals were filthy because they never took a bath. "This is horrible!" exclaimed the traveller, (referring to the food they were eating.) "It is delicious with salt," said the chief. The Vegetarian says of the lamb's and pig's flesh on the table of civilized man: "This is horrible!" But answers the civilized flesh eater: "It is delicious with salt." It would be hard to see where any distinction comes in. Both classes disregard the sufferings of those whose bodies they eat.

* * *

Prof. E. M. Crookshank, M. B., of King's College, London, is an able, honest man, who made a "first-hand" thorough investigation of vaccination to get at the truth. He got it, or large sections of it, and it is important that his conclusions should be made known, for he must be the authority until some equally capable scientist controverts them. Here are a few quotations from his great work on the "History and Pathology of Vaccination."

I gradually became so deeply impressed with the small amount of knowledge possessed by practitioners, concerning cow-pox and other sources of vaccine lymph, and with the conflicting opinions of leading

authorities that I determined to investigate the subject for myself. I feel convinced that the profession has been misled. * * * We have submitted to purely theoretical teaching."

Investigate he did and this is his conclusion:

"Inoculation of cow-pox does not have the least effect in affording immunity from the analogous disease in man, syphilis; and neither do cow-pox, horse-pox, sheep-pox, cattle-plague, or any other radically dissimilar disease, exercise any specific protective power against human small-pox." (Vol. I., page 464.)

Not until our "eminent professors" read Crookshank and refute him will they be entitled to pose as authorities on this important question.—The Anti-Vaccination of America, 1329 N. 12th St., Terre Haute, Ind.

—:O:—

Editor of the Homeopathic Recorder.

Dear Sir:—I believe there is a better way than vaccination to prevent small-pox epidemics, viz.: Cleanliness and absolute isolation. To modern hygiene, quarantine, cleanliness should be given the credit for less of small-pox than formerly rather than to vaccination.

B. W. SEVERANCE, M. D.

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We heartily join in the chorus of congratulations to England and our Sovereign on the conclusion of peace in South Africa. Our reason for rejoicing is that bloodshed has been arrested, that waste of money has been arrested, and that the occupations of peace may be expected to revive. We congratulate the world, or at any rate civilised humanity, on such a result and not merely the power that has aggrandised itself. We cannot help feeling, as we take a retrospect of the last two years and a half, that England has purchased her privilege for a price that has indeed staggered humanity.—*Indian Nation*.

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THE terms of the will of the late Mr. Cecil Rhodes have been published. A sum of £100,000 is bequeathed to Oriel College, Oxford. Sixty colonial scholarships at Oxford University, are to be filled annually of the yearly value of £300 and tenable for three years, by male students, namely, three from Rhodesia one each from the South African College, Stellenbosch Diocesan College and St. Andrew's College and School, Grahamstown. There are also to be one each from

Natal, New South Wales, Victoria, South Australia, Queensland, Western Australia, Tasmania, New Zealand, Ontario, Quebec, Newfoundland, Bermudas and Jamaica. Two similar scholarships, one filled yearly to each of the 45 States and seven territories of the United States and 15 similar scholarships of £250 per annum for German students nominated, by the Kaiser. There are to be no religious or racial tests in connection with any of scholarships. Thirty points must be awarded for literary and scholastic attainments, 20 points for sports to be decided by schoolmates' ballot, 30 points for qualities of manhood, truth and courage, to be decided by a schoolmates' ballot, and 20 points for moral force of character to be decided by a report of the headmaster. The scholarships total 175.

Mr. Digby has reasons to believe that Mr. Stead is doing his best to have India included in the list of countries which are to be benefitted by Mr. Cecil Rhodes' will.

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"The Siddhanta Gnanabotha Sangam."

We are glad to learn that, under the auspices of Mr. S. Siva Arunagiri Mudaliar, a Sangam named as "the Siddhanta Gnanabotha Sangam" was started at Secundrabad on the 15th June 1902. The object of the Sangam is, as the name implies, to make widely known the doctrines of the Saiva Siddhanta Philosophy by having weekly lectures and publishing tracts. On the opening day of the Sangam, a lecture on the "Excellence of human birth" was delivered by him. We heartily wish the Sangam a long life and hope it will do more useful work in the way of enlightening the public in the spiritual knowledge.

REVIEWS

Magazines and Pamphlets

The Theosophical review (May and June 02). The Editor is fortunate in having as contributor a Russian lady who is enriching English Literature with many facts about the lingering traditions which the Slavonian people have inherited from their ancestors. Her articles in the May and June numbers are on "The Cradle of Slav Heresy" and "Some Legends of Russian Asia." Mr Michael Wood's contributions headed "The Royal Tower" and "the Tumultuous shadows" are followed by articles on "A Little Lost

Kingdom," "Science and Poetry," "the story of Karkati" from the "Yoga Vasishtha," "An Ancient correspondence on Vegetarianism" etc. They also contain very interesting articles on "Morality and Mysticism." A Dream story of Kama Loka—a powerful narrative.—"The story of Akashic Record" and "Dantes Symbolism" followed by usual reviews and notices.

The Theosophist (June 02). "Old Diary Leaves" by Colonel Olcott are brought up to the end of 1893. In his retrospect, he narrates an incidence of having restored sight to the diseased eyes of Badrinath by the transfusion of healthy aura into the patient's nerves. This is a unique case and affords a good case for the medical faculty to investigate upon. Mr. G. Ramachandra Iyer continues his articles on "the Temple of God," in which he attempts to deal with the very fundamentals of the philosophy of Religion, especially of Hinduism. The June number contains, besides the above, valuable contributions from the pen of Messrs. Alexander Fullerton, I Hooper, S. Stuart, D. S. S. Wickremaratne of Ceylon &c.

Mind is one of the most instructive of our American exchanges and has as usual an interesting collection of articles. It is doing excellent work by its liberalising influence upon modern ideas and is one of the leading exponents of the New Thought movement. The June number contains a large amount of interesting reading matter; among which is "contentment" by a lady, Abby Morton Diaz, one of the most indefatigable workers to be found in New England and an active participant in whatever makes for progress and world's betterment.

Theosophic messenger for April reprints some answers from the *Vahan* besides the continuation of the lecture on clairvoyance.

Abandonment (May 02, No 1, Vol II). Frank. T. Allen has changed the name of his monthly Journal, "Agreement" to "Abandonment." He gives his reasons for the change in his editorial. Lovers of Truth should help to sustain his new venture.

The Herald of the golden Age. All who desire to make the world better and happier should read the "Herald of the Golden Age." Vegetarians owe a debt of gratitude to its vast labours in the cause of Vegetarianism that they never can repay. It has done, we believe, proper justice to animals in the advocacy of a non-murdered diet.

The sun-worshiper (March and April 02). We are glad to announce the publication of the monthly Journal by the Sunworshiper Publishing Company of Chicago, from the commencement of the Year 1902: and contains very interesting articles on oriental and occidental philosophy, Sociology, &c., as also on the development of Brain and Chest capacity, Diet, fasting, exercise, vitality and health in general. This deserves to be sustained by all who delight in the New, the True and the good.

The Mahabodi and the united Buddhist world. Vol XI commenced from May 02 and with it our contemporary changed its size from Demy quarto to Demy octavo and again changed the June Number to Royal Octavo size. This will create much inconvenience in binding together the twelve monthly issues of the XI volume. The May number contains the very excellent article on "Buddhism in its relation to Sankhya and Vedanta" from the pen of Mr. J.N. Mozumdar M.A. B.L. and also the text and translation of Ratna-Sutta by Mr. Satischandra Acharya Vidyabhusan M.A. Professor of Presidency College, Calcutta.

The June number of this Journal contains three very interesting lectures delivered at the Vaisakha Mahotsava—the celebration of the anniversary of the birth, enlightenment, and Para-nirvana of Gautama Buddha in India. They are very interesting and instructive.

The Central Hindu College Magazine. We have not received the May and June numbers of the magazine. But the arrival of July number warrants the belief that something is wrong in the posting. The July number abounds in reading matter which cannot fail to prove both interesting and instructive to the young folks.

Acknowledged with thanks: "The open court," "Occult Truths" "The World's Advance Thought and "Abkari"; also from India, Prabuddha Bharata, Prasnottara, The Awakener of India, The Brahmavadin, Astrological magazine, The Arya, The Indian Journal of Education, The Upanishad Artha Deepika, The Sanskrit Journal, The Vivekachintamani, Tamil zenana magazine, Gnanasakaram, Jnana Bodini, Dahshina Deepam, Sanmarga Bodinii (Pondichery), Vivekanandan (Jaffna) and Andra Prakasika; Swadesa Mitran.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

VOL. VI {

MADRAS, JULY & AUGUST 1902.

} Nos. 2 & 3

TRANSLATION.

SAIVA SAMAYA NERI.

— OR —

The code of the Siva Religion,

— BY —

Maraignana Sambanthar.

This book systematises the Rituals of the Saiva Religion as found in the various Saiva Agamas or tantras and is invaluable to the student of the Saiva Religion. The original is in Kural Metre, but the Tamil is very simple and graceful. Not much is known about the author except that he was one of the Sanyasins attached to the mutt of Tiruvavaduthurai. But the book shows his vasterudition and thorough knowledge of the Agamic lore. The book will throw considerable light on our daily observances and practices, and it will help us to correct notions when they are wrong, and improve them if need be. We send forth this volume fully hoping that this will be of the greatest use to our readers,

INVOCATION AND PREFACE.

1. நல்லார் தொழும் வெண்ணெய்நல்லூர்ச் சிவாலய
த்தட், பொல்லார்தான் மாஞ்சூழிமேபோது.

The Feet of Pollappilliar dwelling in the Holy Shrine at Tiruvannainallur worshipped by all good men are the flowers we adorn our head with.

2. உலகமும் பல்லுயர் கடவுள்விசிறந்தொத்தி
இலகும்சிவ னெயமினர. The world and souls
pervading close and yet transcending all,
Shines Siva, our Lord He is.

3. The one, yet over the five functions, the Powers
five, Dwells she in the Souls. Her feet we
will adore.

4. We will behold and worship with fragrant
flowers the Feet of the Elephant God who
destroys the sorrows of His devotees

We will closely meditate the Feet of the Victorious Kumara who showed His to the Gods by removing their difficulties.

6. We will worship with fragrant flowers the Feet of the gracious Nandi who is the Lord of the God's hosts.
 7. We will place on our head the lotus feet of Sanat kumara, the son of the four faced God, Brahma.
 8. We will place on our head the flowery feet of other Munis, and throw away our sins.
 9. We will meditate on the sacred feet of the Mother of Karikal who enjoyed the Sacred Dance of our God with the eye of Grace.
 10. We will always meditate on the feet of the Brahmin child (Guanasambantha) who gave the sacred ashes to the king of Pandi and removed his fever.
 11. We will place on our head the feet of Vakisa, who became great by crowning his head with the Foot of Paramasiva, and cast away our sins.
 12. We will meditate on the Feet of him (St Sundara) who compelled the king of Death to bring back the child from the mouth of the alligator.
 13. We will place the twin feet of the True Bhakta whose song brought the immaculate One to come on His Steed.
 14. We will place the Feet of Maligai Thaver and other sweet singers on our head.
 15. Let us worship with a gladsome heart the Feet of the Saints, who knowing the world to be false attached themselves to the Golden feet of God.
 16. Let us meditate on the Feet of Maikanda Deva, of Tiruvannai nallur. Let us bow to him and praise him and delight in him.
 17. Let us meditate on the Golden feet of the wise-seers who believed in an Eternal Siva who dwells in all souls.
 18. Let the Kine, the Brahmins and God's devotees, the Devas, prosper.
 19. Let the just king who bears the burdens of this world prosper. Let the rains fall in abundance and delight the Earth.
- NOTE.
- The Truly Great Sovereigns feel as much for the sorrows of their people as the people themselves and what nobler examples of such do we possess than our late sovereign and our present King-Emperor.
20. Let them prosper well on earth who first feed the great to the best of their ability and eat afterwards.
 21. Let them prosper, crowned with fame, who feed without exception whoever comes at noon-tide.
 22. Let them enter heaven who give with love gold to the devotees who build and repair temples of the Lord.
 23. Let them reach Sivam who do such work with the money given by those who seek salvation.
 24. With the desire of enlightening others, we will compose this treatise entitled *Saiva Samaya Neri* gathering our materials from the Saiva Agamas.
 25. The sins of the people are cured by the sight of the Guru. The faults of our treatise will be removed by the sight of the learned.
 26. As the sun shines every where, so let this treatise shine every where. This will remove the dark *mala* and give blessedness to souls.

NOTE.

These are the authors of the *Tiruvisaippa* (திருவிசைப்பா) and their names are:—Maligai Thevar (1), Karuvur Thevar (2), Nambi-andar Nambi (3), Gandaraditya Devar, (4), Venattadigal (5), Tiruvai Amudar (6), Purushottamar, (7) Ilamperumanadigal (8), Sēthirayar (9) Sēndar (10), Adiravadigal (11), Kalladar, (12), Pattinathu Pillayar (13)

Acharya Lakshana.

1. We will give together the characteristics of the Acharya and others. Let them who care to remove their defects carefully read and ascertain the truth.
2. These will be born and be found in the countries bordering the nine sacred rivers.
3. The chief among will be those born in the Superior four castes.

NOTE.

According to this, those who are eligible to become gurus and teachers are not confined to the Brahmin caste alone but every one of the four castes, Brahman, Kshatriya, Vaisya, and Sudra can become a teacher if he is otherwise qualified. This requires to be clearly and fully noted as the common and fallacious belief that only Brahmins alone are entitled to teach is only too well fastened by interested people and by some of the Indian religious sects. But this is opposed to the real spirit of the oldest Indian Codes and Hindu religion. The arguments contained in the following texts of the Agamas are quite telling.

Says Suprabheda Agama :

"Brahmans, Kshatriyas, Vaishyas and Sudras can alone become Acharyas, and none others"

Says Kanda Kolottara Agama

"Even stones duly consecrated can confer both worldly and Heavenly Bliss. If stones can become *Sivam*, how can any one say that Sudras cannot become so"

Says Saiva Purana :

"All the four castes, who giving up worldly studies, study Saiva Sastras can become the praised Acharyas"

(To be continued).

J. M. N.

What cause is Brahman ?

The objects of this seen world are measured with four different means of counting with numbers, of weighing with scales and of measuring with measures, and yards, so the unseen Supreme Being will also be measured to a certain extent, with some logical measurements for obtaining a correct knowledge of Him; of these measurements of reasoning, *Inference* (Anu-manapramana) plays an important part, to establish the truth of concealed principles, styled in revealed works. Now *Inference* is that by which we deduce the existence of some concealed truth, from the reason of its being in coincidence of some known truth. This universe, which undergoes three changes—origin, development and decay must possess a cause on the rule that 'Every effect will not spring without a cause.'

It (the case) must be an eternal taintless being combined with perfect essence of wisdom. That Supreme Being is called *Brahma* or *Hara*.

Now, *cause* will always proceed and bring about, the *effect*. It will produce nothing but the effect. We generally reason from *effect* to *cause*. If so, "what is the *effect* the cause of which we seek for?" The answer is very easy i.e. the universe which is spoken of as he, she, and it, is the effect. The nature of the title question itself has in its womb the existence of some other causes other than the *Brahma* which is also a cause. According to the true system of philosophy there are three causes (1) *Material* cause, *Instrumental* cause, (3) and *efficient* cause.

(1) *Material* cause is that which is always the same in quality with those produced from it

(2) *Instrumental* cause is that which stands in connection with the material cause until the effect is produced.

(3) *Efficient* cause is that which is capable of producing the desired result, by using the other two causes. Without these three causes no effect will be produced,

As for instance, let us take a pot and see how does it bear with these three causes. No doubt from our actual experience we come to know that the pot is made up of by a potter from the tenacious clay with the assistance of his wheel. But for the wheel and the clay the potter cannot complete his object. In this respect the other two in themselves, no doubt, are also the same.

By taking the above example in view let us consider the causes with regard to the universe of two-fold nature *intelligent* and *non-intelligent*. The intelligent orb is called "sat" (that which is permanent) and the non-intelligent circle which is termed as "asat" (non ego or matter) is changeable. Now let us construe the latter and ask ourselves *Whence the material world came* and whether it is an entity or not?

Let us treat the two queries together. Trust-worthy testimonials of revealed works positively assert the existence of *Maya* the cosmic original, which supplies form and matter for the universe and which has the force that can be made to revolve and to involve. This invisible force of original cause (*maya*) when actuated, becomes visible, as in a tree of a seed. From an unreal cause no real effect can be expected. Further from the suitable cause only the right effect, can be produced; for we cannot produce oil from mud but we can *sesamum*. But from the direct inference based on the well known axioms that, "Every thing must come out of something" and that "Every production must be akin to its primordial source" we come to conclude by inference, that the non-intelligent world might have been sprung from some thing, whose qualities would be the same as the material universe. That *something* we call as *Maya*.

How do people who infer from one source, (the universe, which is an effect) the existence of one entity (god), (among the two possible entities), absurdly deny the other entity (*Maya*).

Let us suppose that the material universe is evolved from that all intelligent Supreme Being and see whether it possesses His real nature, that is, the qua-

lity of being a *chit*. Unfortunately it is not so. It is simply a *Sadam* (*Achit*). If at all the universe is evolved from Him, He must be a *Chit* and *Achit* at the same time.

It violates the rule that the contrary qualities cannot be attributed to a single object in one and the same time. If it is argued that the one portion of His essence is *chit* and the other portion *achit*, then we attribute a form to him and seek a cause for it and so the quality of his being a Supreme spirit, is ruined.

If it is argued, by his omnipotency he can create without a cause, then we may ask "Whence He can create? This would baffle people to answer. What is omnipotency? It is the all possible supreme power to execute proper incidents, without any hindrance at all in the way. Can He without changing the huge dimensions of a mountain, cause to enter into a small mustard seed. No, not in the least. It is not detrimental in any way to His *supreme power*. If this is detrimental we mayas well say, that He is powerless in creating an eternal being like Himself and in destroying His own essence.

So, such kinds of frivolous disputations cannot be accepted by those who have understood fully the true principles of *satcariavatha*. Thus we come to know that even in case He requires the use of material cause, it is in no way detrimental to His omnipotency. So we judge the *Maya* is not created from any thing by any being, that is "It is an entity in itself," for objects that are unreal do not come into visible beings. This *Maya* is styled as the material cause.

But in opposition to the above views some sectarians divulge the material world as nonentity or delusions. But by close attention to the above arguments this will evidently seem to be a wrong conjecture. They use the meaning-less technicalities (illusion) to fill up the deep gap. But it is of no avail for a reasoning mind.

Now let us pass on to the instrumental cause as regards the universe. It is the power of the supreme being, the *Kria Sakti*, which evolves the universe

(which can be made to involve into, at the time of all destruction) from its undifferentiated state (the cosmic original) *maya*. No body will deem to deny the God's power.

Now Brahma or Hara is the only *Supreme Being* without the second. He is omnipotent, omniscient, and omnipresent. He is the knowledge of knowledges. He is pure. He is undivided and indivisible. He is the life of lives. He is the supreme Bliss. He possesses no signs no quality in His true essence. He is saturated with His "Saktis" which can be likened to the beams of the sun. He is *all* but *all* is not *He*.

Now we have before us the three principles 1. *Maya*, 2. *Brahm* and 3 His powers. We conclude that the all intelligent *Brahm* (Potter) takes matter (mud) from the *Maya*, creates the universe (Pot) with His power (Sakti), to satisfy the necessary wants of the demandants (souls) who are imperfect from their being in conjunction with (*Anava mala*) the eternal ignorance that binds them (souls) and for washing of the same the three actions of origin, development and decay are brought about by Him.

Now Brahma is to the universe as the potter to a pot. Potter is neither the instrumental nor the material cause to the pot. What then he? No doubt he is the remaining efficient cause. Then what cause is Brahma? The same cause the efficient cause to the universe.

May Parabrahma Bless all !!!

S. PALVANNA MUDALIAR.

—:o:—

Why denounce the Hindu as ignorant Idolator *

People talk glibly every now and then of the average Hindu as an out-and out idolator, and many of

* The reader is referred to the English translation of *Sivaguanabotham* by Mr. J. M. Nallaswami Pillai B. A., B.L., where he has discussed the pros and cons of this question in his notes to the sixth sutra. The reader will also learn much by a perusal of the excellent Tamil book brought out by the late Sri Jai Sri Somasundara Nayagar of Madras entitled '*Archadipam*' which this question is also more fully treated.—The Editor.

our friends who indulge in undisguised contempt and sneer of popular Hinduism forget for the nonce that they themselves do not exactly boast of having attained a higher spiritual level than their less fortunate brethren.

Idolatry or Imagery is in our opinion the whorl and whorl of all infant religions. You could never get rid of anthropomorphic ideas of God so long as you are a man. In other words you are so constituted that you cannot help thinking of God as man minus his imperfections. The history of the evolution of all religions bears ample testimony to this. One may talk as much as he likes of God as pure spirit; but all the time he is thinking of his spirit as only a finer counterpart of the human body itself.

The Hindu is honest enough to tell you that it is a physical impossibility with him to worship God except through a Symbol or physical representation of the creator.

He also wishes to be distinctly understood that it is by no means the *image* that he bows down his head to a God Supreme, but that he regards the idol as a peg to hang his spiritual ideas on. The child for the first time wishes to stand on its legs and you give it a support. When he can do without it you don't need to give any extraneous help. This is I think the rationale in brief of Hindu Idolatry.

And we wish to know if our critics have realized God in spiritual communion already and if so whether they can teach us in earnest such realization. There is a war of feelings and passions raging in the breast of man always and his mind is incessantly at work in newer and newer inventions which are supposed to add to his happiness on Earth. And in the midst of this terrible struggle for life and survival of the fittest as they say, where is room we ask for the display of Love, Divine Love, and self sacrifice for the benefit of the weak and ignorant ocean of men and women. Is it likely that we can serve both mammon and God at once and attain in such vain endeavour the Peace that passeth all understanding

Christ no doubt taught that the *Kingdom of Heaven* is *within us*: but we dare say he did not mean that we should worship the creation of our own Imagination.

There is some stability with the physical idol: but is there any about the creation of our own erring mind. How can we *know* God, as all knowledge implies *helpless limitation* and how can we speak in Baby language of the Infinite-all. So then thiest, monothiest or poly thiest:—no matter it is all the same. Humanity could barely make an attempt and how feeble it generally turns out to be—to comprehend the incomprehensible—and as a matter of course it is not till Perfect Peace is attained and you are one with the almighty Father of all that you can hope to attain true wisdom on Earth.

The Hindus have preserved all the various steps of the ladder of religion and of them even those who have attained their goal have not chosen to kick it away as they realised full well how useful it would prove for those who will have to scale up the heights of God-head hereafter.

V. M. S.

His Holiness the late Swami Vivekananda.

The news of the demise of Swami Vivekananda comes as a sudden blow to one and all of us who have evinced of late any interest in the revival of Hindu Religion and Philosophy. On the 4th July, the Swami it would appear returned from a short walk, took suddenly ill and expired in a few minutes in the arms of his admirers. The Swami had been no doubt confined to his bed for months with some disease which had been eating into his vitals but nobody would appear to have anticipated his passing away so quickly from our midst in almost the prime of manhood as the Swami was just verging on his 39th year at the moment of his death.

The Swami's magnetic personality and unsurpassed eloquence and earnestness is a matter of world-wide fame and it is feared it would be very hard to fill his place for a long time to come.

True, there are many Hindus of different persuasions who may not subscribe in toto to all that the Swami ever said on subjects of Religion. Philosophy: but still there is no denying that India is now very much indebted to him for the noble work he had done for years both here and abroad in the interest of motherland and the Sanante Dharma. But as recently as 20 years ago there were scarcely 5 per cent of even so called educated Hindus who knew anything of their own religion or anything else to boot. And even in the civilized continents of Europe and America Atheism and Agnosticism were beginning to predominate in the minds of thinking men and women to the prejudice of Religious and Philosophical thought and we are sure that thousands will bear honest testimony to our statement that Vivekananda contributes not a little to raising the mind of man from Matter to Spirit.

We join heartily with tens of thousands of others in sincerely expressing our grief openly for the loss that India and the civilized world have sustained in the death of the late revered Swami.

V. M. SWAMI, B. A.

RELIGION, THE IMPORTANT PROBLEM OF LIFE.

ओं

नमो ब्रह्मणे । श्रीरस्तु

There are many things in our lives the real nature of which is not clearly known. Nevertheless we are obliged to talk about them and to deal with them as though we know every thing about them. It is true that a practical work-a-day knowledge is enough in many cases and it may be said that work-a-day knowledge is not wide or deep. But none the less it ought to be clear and accurate as far

as it goes: else it cannot make for use. Therefore it is but meet that we open our eyes and look in the face of several things that we have to do with in the full light of our understanding and try to know them as they are, at all events as they appear to us to be. It is very easy to be intellectually mendacious: but to an erect mind nothing can be more repugnant.

Of the numerous problems of life which press for their solution at the hands of each one of us, Religion is perhaps the most important. If consensus of weighty opinion running through the wide centuries be taken as an indication of the importance of this matter, Religion has the most undisputed claim to be called the one absorbing interest of man. It is true that various other interests have of late entered the lists to claim for a recognition of their own importance. But in spite of all the clamour that is raised, the claimants are still kept at bay, while religion is still recognised as the master of the field. It is wonderful indeed how it has succeeded in keeping its place against such determined attacks especially when we consider that there are so many different forms of religions in the world and some of them in a very low state of culture. For if the humbler form of it would be proved to be provisional and made by purely human causes the same arguments could be *priori*, urged against the more refined ones also. The result must be, religion ought to have long been dethroned from men's hearts. But it is far otherwise; though it is in some quarters exiled from men's reason, it is not yet dethroned from men's hearts.

Under such circumstances, it will not be waste of time, it is hoped, to sift the ground about this question and consider its essential nature so that we might have that practical work-a-day knowledge of it without which we cannot live a complete life. If our religion be only reluctant let-goism in deference to female superstition or cowardly conformity to existing habits—alike the out-come of mental decrepitude, it is time that it should be once for all said so: that

the few erect souls that are beginning their lives may not be dazzled into conformity by any mistaken notion of it, universality, or duped into superstition for less intellectual motives. Therefore let us try to inquire into its essential nature. The subject is indeed vast and requires a mastery of thought which I cannot lay claim to. But yet for men in my stage of culture, and for myself in particular, the attempt will not be barren of results. It can at least make me conscious of the elements of my moral balance whereof religion is taken to be such an important factor and if others could be stimulated to make a like search into their hearts, the writer's wishes will be more than fulfilled. But from those whose stage of culture is higher, nothing but kind indulgence is craved.

What is religion? What factors go to make our fundamental conception of it? This is the question we have to answer at the very outset of all inquiry into religion. Though an answer to it involves the subject matter of the whole paper, yet a provisional conception is required for its subsequent development and clear enunciation.

If we pass in review before our mind all the religions of the world we find that, much as they differ in several particulars, they all agree in a few definite points. We must, at the outset, state clearly what those definite points are; the object of which is, if anywhere we find the term religion used so as not to include those points, we might discard it as not having the impress of general recognition. The points that seem to me to differentiate every religion are:—

- (1) That it is a philosophy of life.
- (2) That it looks to the future more than to the present.
- (3) That it has a vesture of ceremonies.
- (4) That it is a social bond.
- (5) That it demands support and sacrifice from its adherents.

The mere statement of these propositions is enough to carry conviction into the heart that they are the

chief elements in the fundamental conception of all religion.

Now religion affects the individual in so far as it is a philosophy of life, looking more to the future than to the present. And as the individual is not alone in society, his *Philosophy of life* by that law of nature by which every thing internal strives to find for it a place in the external, attracts groups of other individuals and religion gets socialised. To impress the heart and imagination and awaken men's memory, rites and sacraments get organized round it and thus what I have called *the vesture of ceremonies* is given to it. Thus organised and set up it becomes a considerable social force curbing the very individuals from whose internal nature it originated and demanding from them obedience and sacrifice like any other institution in the world.

This conceive as the essential feature of all religion. The philosophy of life itself might play but a minor part in it, as in the case of Zoroastrianism; and in the philosophy there might be no provision for a god; for instance, Buddhism is Godless; but it is one of the greatest religions of the world. According to my conception, therefore, religion has a double aspect, its social and individual aspect and in studying it we must steadily fix our gaze on both. To use the term religion metaphorically to refer to individual conceptions alone, however impressive sometimes, does not seem to be quite legitimate. We can indeed say of any absorbing passion of a man as the religion of such and such. But this use of the term is clearly different from the common one.

Before we proceed further we have to say a few words as regards the present-day attacks of Science on Religion. Unless the ground is cleared by an open statement of the attacks and the defence, there will always be in the mind some lingering doubts as to the absurdity or at least the inadequacy of what may be said subsequently. There is nothing like an unreserved statement of objections and even if some

of them could not be answered, we might know, by having a clear notion of them how far the question will be affected by want of an adequate answer to them.

The first objection of Science is as regards supernatural existence. This objection was very strongly urged in the Eighteenth century. It took the form of objections to the miracles which formed and which still form so large a part of orthodox religious beliefs. Miracles were considered as interference with the law of the world and as such were discredited as impossible. They argued in the beginning that even on the hypothesis of a supreme supernatural Being that His continual interferences with the affairs of the world could not be reconciled with the Universality of the laws of the world; for with the lapse of time and development of Science, this conception of the Universality of Natural laws became firmer and with it belief in miracles, as miracles themselves, steadily declined. Then Scientists went to the length of denying the existence of a supernatural essence at all in life so that ultimate analysis hopes to account for all Vital and Spiritual activity from purely physical causes. In the middle of the present century the scientific world was thrown into a ferment by the unlooked for discoveries and developments in several departments of theoretical and applied science and the ardour of youth and pride of success gave them vast ambitions. They aspired to analyse and find out, as in a chemist's laboratory, the very essence of life and ultimately even create man as artificial rainbow is produced by an electric machine. Mr. Shelly's Frankenstein is only one of the pictures of the attempts that were made to realize this astounding ardour. But as Bacon would say a little deeper diving into the ocean of Knowledge has sobered men's imagination and calmed their hopes. Our Scientific Lions such as Spencer and Huxley have already sounded the retreat and science has not positively succeeded in showing that the supernatural is a hoax. The negative arguments are still no doubt urged. But negative arguments cannot carry conviction to impartial minds. Even these negative arguments are

now losing favour in high quarters. The Society for Psychic Researches is unearthing wonderful incidents concerning post-mortal existences in the very face of scientists and by the application of their very methods of inquiry. Numerous mystic and occultic societies, are started afresh and the religions and the philosophies of the world are ransacked for a comparative study. There seems to be even in scientific Europe a tendency to unsay what has been said or at least to put on a reserve in the attack of Religion. Therefore much of the antagonistic attitude of science to Religion is only a tradition now. But this change of front is not yet understood by the common people. The irreligious among them openly shout out this old out-of-date war-cry of science and claim for themselves the strength of reason. But they have to learn that science is no more their friend. The pioneers in the higher regions of science have shown that the supernatural itself is streaming out from the midst of the natural. The bridge that connects the natural and the super-natural is their consumption of energy. It is known that there are forms of energy whose effects are of every day occurrence but which cannot be referred to any of the physical sources. The energy of will, the energy of intellect and the energy of life do not seem to depend upon any physical equivalents. In one man, expenditure of a certain quantity of food and physical stuff, produces a certain amount of vital, intellectual and spiritual energy : but the same in another produces altogether a different proportion of it. If the physical world be the source of all energy, we cannot understand the difference between one man and another. This of itself is enough to indicate the existence of super natural power. But there is even in the physical plane evidence of a very scientific nature for the existence of such a power. Prof Tait, in his treatise on Matter which he has contributed to the international Scientific Series, has called attention to the disproportionate manifestation of energy in the atoms of bodies. If mere scientific causes have produced the world as it is, we must expect an adequacy bet-

ween the results produced and the causes that go to produce them. For example, in making a mountain, only so much of cosmic force ought to have flowed as would have compassed that end and no more. But what we actually find is that there is such a waste of energy in Nature. Prof. Tait has calculated that in every unit of space there flows through incessantly an amount of energy enough to destroy, if given out, a vast country. He himself confesses that it is a wonder how this vast store of energy passes on without producing much havoc. In the face of such a confession, is it really fantastic to say that *in the Lord is the stay of the world and if He but lets go His protecting hand for a moment, down, down will go the world and all its fair creatures will be crushed* ? Again the vortex theory of matter lends such a countenance to the old world symbolic representations of world's evolution and the serpent, as Theosophy has succeeded in showing, is only a symbol for the spiral motion of matter in its upward movement at the breath of primeval energy. Mrs. Annie Besant's *Building of the Cosmos* describes clearly the attitude of science as regards the highest cosmology of the ancient religions of the world such as these of Egypt and India. Thus on the score of supernatural existence or supernatural interference, the old arguments of science betray a want of up to date knowledge. A second objection of science is however much more weighty. Granted that there is a supernatural power, what efficacy can there be in religion as an institute. The essential part of religion as an institute is ceremonies and ceremonies have reference to prayer. Can prayer have any efficacy in the face of the Universality of laws ? As the skeptic doctor in one of Tennyson's late ballads has said *can prayer set a broken leg*, the supernatural power itself works by laws and what can prayer avail in the ignorance of the laws ?

This objection seems to be unassailable. Many a religion which has held a pronounced opinion on this point, has to leave its ground in the face of this objection; perhaps Christianity is one of such religions. The Christians could not satisfactorily vindicate their

prayers against such an attack. Even men like Ruskin, of whose orthodoxy nothing need be said, have had a fling at this. The Church's supreme regard for *Psalm singing and prayer*, they do not applaud. To beg for a favour when we can work for the possession of it is mean and noble souls despise it. Children must ask and get, but men must work and obtain. Higher religions have recognised this and according to them prayer takes a different form. It does not ask for blessings it only praises and meditates. Even the repetition of a God's name a hundred times is less demoralizing than a whining prayer for giving this and that. God knows best what we want more than ourselves and to pester Him with petition for revising his judgment is to sit in judgment over the Judge Himself. Higher Religions have once for all recognized this and according to them prayers are the several stages for perfecting the spiritual side of man and nothing more. This weighty objection of science at best falls on only a few religions which are still in a towerstage. Indeed Christianity itself made an attempt to throw off this spirit which it has inherited from its Hebraic birth but it has not been quite successful. The very *Lord's Prayer* does not satisfy the Soul. Perhaps from long habit it carries no mark of dissatisfaction in English. But when it is translated into Tamil, the suggestion of dignity is removed. So that it cannot express the aspiration of all men alike whatever their culture. As a set off against this I can refer to the Hindu *Sahasra Nama*, the *thousand names* of God. People who have no idea of them will imagine that the list is made up of some unmeaning proper names. But the truth is that every name sends forth a world of suggestions. Puranic, Physical, Psychic, that the names when read out stand for so many material, moral, mental and spiritual incidents. So that the mind is broadened, the soul is purged and the spirit is chastened and purified. Science can have no objection to such a prayer at all. For men, of course, in lower stages of culture, a coarse form of prayer is enough.

Again the very nature of scientific causation can not throw light on the cause which religion contemplates. Scientific causation is either a statement of the law of equivalence, or of antecedence. The cause which religion contemplates is altogether of a different kind. It is of the same kind as Human will : As man's will can bring into existence things not already found, so there ought to be a cause, Religion says, whereby the very scientific laws are set to work. Mr. Crozier, in his admirable treatise on *Civilization and progress* has clearly shown that more faith in scientific causation is not adequate to bring discredit on the ultimate cause according to Religion. He contends that even the universality of scientific laws themselves, is a metaphysical conception for which there is not enough of scientific certitude, but upon which scientific certitude depends. Induction, the very instrument of science, rests its certitude on the firmer basis of Intuition. But for intuition, induction would only stop at the collection of materials : The guess or the flash that brings in the general conception from the particulars is of the Soul and therefore is metaphysical in its origin.

Compte has elaborately set forth indeed as theory of "The laws of wills and causes" and thereby he imagined that he had dethroned the deity. He has pointed out in a masterly analysis of the part played by the religions of the world that in the absence of right knowledge as to the causes of phenomena independent wills were conceived as causing them but, as knowledge advanced the independent wills assumed became fewer and fewer, till at last in the day of Positivism, he hoped no more room would be left for the hypothesis of wills as cause and therefore the deity would disappear from religion. His Historical illustrations give a colouring to the whole theory and the actual existence of *Fetichism*, *Polytheism* and *Monotheism* lent countenance to his prophesy as to the possibilities of positivism; but now as it is more than half-a-century since he enunciated his law and the positivist stage still lies as far off as ever, even though he hoped for its

realization in a few years, we have to look upon his interpretation of the religions of the world with some diffidence. For it is easy to fit in the past to any theory sufficiently ingenuous. Moreover we have already seen how the meaning of cause as used in science is different from that used in Religion. If Comte's arguments can prove that all phenomena of the world can be referred to their Scientific causes: their cause in the metaphysical sense will still be unknown. And it is this Ultimatum in existence that the basis of Religion and science has not ousted it from its everlasting pedestal nor is it likely from a priori grounds ever to do it. So our inquiry into religion is not merely a bootless excursion into moonshine. It has a solid basis as solid as any thing else and I hope we shall not be disturbed by lingering doubts as to the absolute reality of all this structure in the course of our subsequent inquiry by returning doubts concerning the security of the basis.

(To be Continued)

G. KASTURI RUNGINGAR M. A.

Madras and the University Commission.

An attempt has been made, and re-echoed in some quarters, to allay the fears of the people of this province by asserting that the University Commission is merely following the lines already laid down by the Madras University and that our local patriots and penny-a-liners need not be in hysterics to join the Bengal agitators in their strenuous opposition to the recommendations of the University Commission. A careful investigation of the proposed changes will convince the impartial readers of your valuable journal that Madras is at least affected as much as, if not more, than other provinces. And it is incumbent upon the authorities of Colleges, school going population and their guardians to set their face against such revolutionary changes by holding meetings, sending in memorials and representing their grievances to the powers-that-be and they should not let this

occasion slip under the delusion that the proposals of the Commission will not materially change the present condition of education in Southern India.

The most prominent question that concerns the indigenous institutions of this land is the astounding resolution to abolish those Second-Grade Colleges which cannot rise to the position of First-Grade Colleges. It may not be the intention of the government to discourage higher education altogether in India. They may honestly propose to give to the natives of this country a sound liberal education; but it is very doubtful whether the means adopted by the Commission will secure the ends they have in view. All the native colleges in Southern India with the single exception of the Madras Pachayappa's College are all Second-Grade Colleges and they are at present well managed and tolerably fulfill the purposes for which they are meant. For a long time to come, most of these colleges, either from want of fund or other causes, cannot hope to rise to the position of First-Grade Colleges. If these are to revert to the position of High Schools, will not a death blow be aimed at the root of higher education in this part of the country? The majority of those who have matriculated in the moffusil will feel timorous to put in a course of four years' study in metropolitan towns or their poverty will not allow them to such costly education and luxury of a presidency town. If the Second-Grade Colleges are efficiently manned and fulfill the purposes they are intended for, what necessity is there for their abolition?

The divorce of High Schools from Colleges is another fatal blow to the existence of many a college in this part of the country. Except the government institutions, other colleges depend upon the High Schools for their support. The surplus funds of the High Schools help in the management of Colleges. The High Schools serve as feeders to Colleges both in respect of supplying students and money.

The people of Madras are proverbially poor and any rise in the scale of college fees will be most undesirable and detrimental to the interests of education. In this question the people of this province

will be more affected than their richer neighbours of Bengal or Bombay. They cannot so liberally untie the strings of their purse and they will rather have to trust to their brains. Already in most of the colleges maximum fees are demanded and if there be any further increase, the school-going population of this country will be unable to bear the burden and will be compelled to stop their education before finishing their course. True it is, Scholarships may open the way for a few deserving poor; but those of moderate means and abilities will see the gates of the University shut against them. Rich and undeserving will be cleared off this obstacle. Some exception may be made in favour of some institutions which may benevolently undertake to impart education to the poor. We, who are behind the scenes, know what it means. Under the new conditions, only the Government and influential Missionary institutions will thrive and native colleges will, in due course of time, die a natural death.

The curriculum of the Matriculation Examination as recommended by the Commission requires the student to get 40 per cent in English, and 35 per cent in other three subjects. Any student who gets 5 per cent less in any one subject, if he has scored a fair number of marks in the other subjects, will have a chance of getting through. As far as the curriculum is concerned the students of this Presidency will not be much affected; but there are other changes proposed which will certainly tell upon them. No student can appear before attaining the age of 15; he cannot appear more than thrice; a classical language ought to be brought up instead of the Vernacular usually taken up and last, but not least, a matriculate is not eligible for government service. These points require mature and deliberate consideration at the hands of our countrymen and there should be a full discussion upon them. Those who aspire for some education in the hope of getting into government service will give up the idea of educating themselves when they see the Government is not likely to favour them. Dr Bain in his learned dissertation which was

afterwards printed in the form of a book, says that *means* sometimes take the place of *ends*. A man may earn money for bodily comforts, honor or fame; but he may afterwards turn out a miser and love the money for money's sake. This is a degradation of the end and an elevation of the means. A student at first aims at government service, adopts education as a means; but he may afterwards love education for itself. This is certainly a degradation of the low ends which it deserves and an elevation of the means. The Government should not discourage such students who may not have noble ideals at first. In place of the school final examination, the Matriculation may be allowed as a passport for government service.

The introduction of Classics and the abolition of Vernaculars is another peculiar feature of the recommendations of the University Commission which will affect Southern India more than other provinces. In the First in Arts examination of other Indian Universities a classical language is compulsory. In the Madras University alone Vernaculars were allowed as alternatives to Classics. Almost all students choose the Vernaculars because it exempts them from passing some of the Government examinations. If all on a sudden the Vernaculars be abolished, the present day college students who have begun their studies in pre-university-commission days will find it hard to take up a classical language if they have the misfortune not to complete their degree before the new rules come into force. The Tamil language can boast of an extensive literature and it can hold its own against any classical tongue. The superiority of this language and the necessity of retaining it in the University curriculum has been from time to time pointed out in the columns of your esteemed journal by such eminent scholars and patriots like Prof. Sundaram and others. The University Commission would have done well if instead of doing away with the Vernaculars altogether, students were given the option of bringing up any branch they like. History, mixed Mathematics or a Vernacular language may not be a bad substitute for a classical tongue. Such a course is in vogue in some of the Indian Universities.

The ostensible object of the Commission is to raise the standard of examinations, discourage cramming and the pernicious use of keys and skeletons of text-books. But whether the proposed changes of the Commission will help to realise this object, we cannot be sanguine. To put a stop to cramming the subjects and the text-books prescribed for the examination should be vaster in scope and greater in number so that students may not easily cram. The compartment system to a tolerable extent secured these ends. When this beneficent system prevails students will not be hasty to take up their degree. They master the subjects and have a thorough grasp of the subjects they pass. If the compartment system be abolished and if the students be required to pass in all the subjects all at once and the standard belowered also, the keys and skeletons of text-books will flourish on account of the encouragement given to them and in their hurry to pass the examinations, students cannot but have recourse to cramming which the Commission so rightly and severely condemns. Should the standard rise, it is the duty of the Government that the compartment system be established in all the provinces and in all the examinations possible. If not, temptations to cramming will be increasing and students will pour forth all undigested and unassimilated facts in the examination hall which they are destined to forget as soon as the ordeal is over. The Commission recommends four, namely, English, Classics, Philosophy and History or Mathematics, in place of the three subjects now brought up, to wit, English, Second language and an optional Science Branch, for the B. A. Degree examination. These subjects have no connection with each other and we don't see any reason why a student who fails in any one subject should bring up those subjects in which he passes also once again. In abolishing this compartment system the Commission defeats the object it has in view. It will be to a great advantage, if this system be adopted in other provinces also. The abolition of the compartment system may not affect other provinces. So we must alone buckle ourselves to the cause and strongly protest against this reformation, rather retrogression of the Commission.

One peculiar aspect of our University, though under some undesirable restrictions, is that private candidates are not prohibited from appearing to University examinations in the Arts course at least. The Commission recommends only the students to appear for the Matriculation in private, if their application is countersigned by an Inspector of Schools. To higher examinations, private students will not be admitted in future. Those who have taken some walks of life and have entered some official career will not hereafter be able to take their degree if they do not put in a course of regular study and attendance in some college or other. In Bengal and Bombay only students and teachers are allowed to appear in private for examinations. But that restriction does not prevail in Madras now and we enjoy some privileges. For what all the Government may say, for many a long day these Universities of India cannot hope to become teaching Universities; they must follow the wake of the London University alone in whose model these were fashioned. Diplomas of merit and degrees should be conferred on all successful candidates in the examinations. Why should a University which to all intents and purposes is merely an examining body, though there are affiliated institutions attached to it, debar private candidates from winning laurels in the University, if they are desirous and fit for them?

One curious rule is that students are not allowed to transfer themselves from one college to another in the middle of their course for any examination. The parents of students, on account of their avocations, may be transported from one place to another and it will not be advisable to part the tender ones from the protection of their parents or their guardians. Changes in the staff and the personal circumstances of students may necessitate a transfer and it is not reasonable to confine them to the college in which they found admission for the whole of their course.

In the constitution of the Syndic and Senate, Madras will be equally affected. The university will lose its independance and will become subservient to the Government. The constitution of the Senate will be

considerably changed whether it is for good or evil it remains to be seen. Considerable powers are vested in the hands of the Syndic and the Director as Vice-chairman becomes a controlling officer all powerful in the Executive Syndic. Affiliation or disaffiliation of colleges, increases of fees, all depend upon the mercy of the Syndic who draw their inspiration from the reports of the Director. Their fiat have no appeal.

It has been thus far pointed out in a short compass the mischievous tendencies of the Commission. In some respects Madras is more concerned and likely to be more affected than other Universities. Let not the people of Madras be beguiled by the mere assertions that people of this province will not be affected by the recommendations of the Commission; and this unwarranted assumption has no foundation whatever. It is high time to submit our memorials and representations to H. E. the Viceroy who has kindly invited our discussion.

A Varsity man.

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DICKENS'

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"A Tale of Two Cities."

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A CRITICISM

BY

M. JIVA RATNAM.

Charles Dickens began the composition of *A Tale of Two cities* in April 1859 and finished it in November of the same year. He was already well-advanced in years and had established his reputation as a novelist. The greater works with which his name and fame are usually associated,—*Pickwick*, *David Copperfield*, *Nicholas Nickleby*, and *Oliver Twist*,—were being eagerly read by all classes of society, and Dickens' name was exercising a potent influence in the minds of Englishmen. It was after he had earned a name for himself that he began to write those minor stories which were intended to supply the demands of his new venture as a journalist. The first number of his

journal '*All the year Round*' contained the earliest instalment of a *Tale of Two cities*, which took fairly seven months for its completion.

In many respects this tale holds a unique position among the novels of Charles Dickens. In it we see special excellences which are generally absent from his more reputed works; and the chief features that distinguish him as a novelist of a high order and contribute most to his success are singularly absent from this. With the single exception of *Barnaby Rudge*, it is the only historical novel Dickens ever attempted to write. 'The storied past' from which the Ariosto of the North drew his inspiration and constructed those skillful narratives of historical romance had no influence on Dickens, and hence his masterpieces are all devoid of that sweet set-off of an historical background. In these two novels he made an attempt to paint the past with a certain amount of success. The absence of plot, which certain critics point out as a serious defect that mars the perfection of his noted works is in strange contrast with the well-thought-out story and the single central action of *A Tale of Two cities*. Novels of character as his *Pickwick* and *David Copperfield* mainly are, this picturesque story is purely a novel of incident. The most striking difference between this and his other novels seems to be in the entire absence of humour or any attempt at humour. A tone of pathetic seriousness pervades the whole narrative, centers all our attention in one great action and leaves no room for light-hearted humour. It contains no finely-drawn characters, no perfect pictures of real humanity. The distinct humanitarian motives which underlie some of his best novels and account a great deal for their popularity are absent from this tale; and no set purpose of correcting some social evil or effecting some social reform is discernible in this. And finally Dickens' conception of humanity has undergone a great revolution in *A Tale of Two cities* from what it is in his earlier works.

The incidents of the novel are placed on a historical back-ground and the author takes the opportunity of

conveying to the readers an idea of the French Revolution. The terrible calamity that befell France about the close of the 18th century is described with Dickens' characteristic love of *minutiae*; and the succession of events that slowly led to the final burst of storm is drawn with great skill at picturesqueness. The story opens with the description of the condition of England and France a few years before the Revolution. The two countries had, according to the novel, attained the climax of misery and oppression. What with the total insecurity of person and property and daring burglary in broad day-light, what with the 'dreadful' moral condition of the prisons and an unscrupulously Draconian Code that inflicted a universal punishment of death on all manner of crimes, England was in a state of disorder and chaos. France with an ever-increasing national debt and exposed to the tyranny of the priestcraft was slowly and silently preparing the way for the great crisis. Crushed under the overwhelming tyranny of the Nobility for centuries, the people were reduced to extreme poverty; and want and hunger were written on every face. The aristocracy, ever intent on pleasures and wasting money in all luxuries, oppressed the people by over-taxation, never listening to any of their grievances. In their haughtiness they looked down upon the poor with great contempt and treated them little better than dogs and rats. The misery and disorder in France was very great, and in the words of the author France was 'a crumbling tower of waste, mismanagement, extortion, debt, mortgage, oppression, hunger, nakedness and suffering.'

The misery and oppression under which the people were long suffering at last proved too much for human patience to bear. A feeling of intense hatred grew in the minds of the people and they were biding their time for vengeance. The wrongs they suffered under, daily aggravated their hatred for nobility, power and Royalty. At last the storm broke and claps of thunder announced the spread of devastation everywhere. The afflicted people mad with rage and poverty, seized everything they could lay hold on, and commenced

the Revolution. The Bastille was demolished and the prisoners were set free. Royalty and Nobility found themselves translated from their stately mansions and gorgeous palaces to dark chambers and solitary towers. The King of France was tried by the people, found guilty of treason, and condemned to death. The reign of La Guillotine began; death and devastation were spread without pity or remorse and authority tumbled down with a crash. Fire completed what the arms began and the chateau of Monseigneur was burnt down. The old order of oppression, tyranny and hunger gave place to the new of Liberty, Equality, and Fraternity, and in place of a monarchy of absolute power aided by a capricious Nobility, the Republic one and indivisible was firmly established.

It is over this historical setting of the French Revolution that the author has constructed his novel. In all his other works but one, Dickens deals face to face with the hard reality of the present; and the past with its fossils and relics has no charms for him. It is only in this novel that he attempted to draw the past, and even here the awfulness of the terrible times described, gives little charm to the choice of the setting.

Within this historical frame-work rests a skillfully-drawn narrative, the incidents of which extend over a period of 18 years from 1775 to 1793. The characters who play their part in the story are directly and indirectly connected with the French Revolution unlike the other novels of Dickens which contain no definite plot. *A Tale of Two Cities* has a comparatively more defined plot where a group of characters act and react upon one another and work towards a single end. The chief passion underlying the story may be said to be love in conflict with hatred, and love is exhibited in more than one of its aspects. But the match is unequal and naturally love triumphs in the end. All the actions of the principal characters are calculated to preserve the married happiness of Lucie. Events so turn out that difficulties rise in the way of her attaining the felicity in its fulness. Charles Darnay, the nephew of the much-detested Marquis Erremonde,

falls in love with Lucie, she returns his love and they marry. Dr. Manette, her father, who has suffered terrible wrongs at the hands of the marquis and hence has special reasons to hate the Marquis' kinsman Darnay, restrains his feelings even though he recognises him and consents to the marriage merely with a view to promote the happiness of his daughter. Mr. Lorry who has taken care of Lucie from her infancy, takes all the trouble to recover her aged father from prison and as it were back to life, watches with anxiety the state of Darnay in the French prison and saves the family by undertaking the hazardous flight to England,—all to promote the happiness of Lucie. Sydney Carton, whose love towards her turns into disinterested affection, makes the greatest sacrifice of his life to save her husband and thus preserves her happiness. Even Defarge and Miss Pross, though not with the fulness of their heart,—the former afraid of his wife and the latter not relishing 'Ladybird's' match with any one but her brother Solomon—still show their regard for the happiness of Lucie. Only Madam Defarge is actuated by hatred to ruin Lucie and Darnay; and her followers, vengeance and the Jaques three naturally share her feelings. All these persons, except the last, are impelled by different degrees of love towards Lucie. So in this story are exhibited this passion in its various aspects, simple attachment, devotion, friendship, affection, disinterestedness and love—all different higher or lower forms of that single passion that unites heart with heart and ennobles them both.

The story though skilfully and dramatically conceived, does not reach the height of artistic perfection. There are serious draw-backs in the plot. Mr. Lorry in spite of his boasted fidelity to Tellson's Bank, leaves Paris all at once, at the close of the novel, and gives no word of explanation. Mr. Stryver assists very little in the development of the plot, and he dwindles away as fast as he comes to our notice. Dr. Manette's denunciation becomes applicable to Darnay on the strength of the casual addition of three words, 'and their descendants.' The French nobility had already

given up their feudal rights sometime before the Revolution, and Dickens invests them with power till a much later period than they really possessed. And lastly, it is highly inartistic to bring one of the principal characters to a mean end. Madam Defarge is killed by an accident, and this procedure of Dickens, in spite of his refuge in retribution and divine justice as defence, is a serious flaw in the construction of the plot.

The other novels of Charles Dickens have been remarked to be wanting in plot and they are at best novels of character. In *Pickwick*, for instance, it is hard to find any single action or incident, extending over a long space, with which the characters are inseparably bound. It contains a world of characters with events quite unconnected with one another. So also, *David Copperfield* is a novel of character. But *A Tale of Two Cities* is essentially a novel of incident. As shown above, it has a definite plot and a connected chain of incidents relating to a single action. The characters are bound by the incidents, and the incidents by the characters. In the words of Dickens, he set himself 'the little task of writing a picturesque story, rising in every chapter, with characters true to nature, but whom the story itself should express more than they should express themselves by dialogue. I mean, in other words, that I fancied a story of incidents might be written, in place of the bestiality that is written under that pretence, pounding the characters out in its own mortar and beating their own interests out of them.'

It is plain that Dickens wanted to write a story in which the delineation of character rests more in narrative than in dialogue. In this task he succeeded only partially. Only Sydney Carton and Madam Defarge indulge rather less in dialogue; and their characters are drawn from their actions in the story. As regards the other figures, he can hardly be said to have succeeded in his attempt. Cruncher and Miss Pross express themselves by dialogue rather than by their actions. 'To rely less upon character than upon

incidents,' says Forster, 'was for him a hazardous experiment. With singular dramatic vivacity, much constructive art and with descriptive passages of a high order everywhere, there was probably never a book by a great humourist and an artist so prolific in the conception of character, with so little humour and so few rememberable figures.'

It is commonly asked in these historical novels if prominence is to be given to the historical action or to the love story. In fact the one is so closely intertwined with the other that they cannot be separated. From the not very clear lines which Dickens has prefaced to this tale, it appears plausible to attach greater importance to the French Revolution. He says, 'it has been one of my hopes to add something to the popular and picturesque means of understanding that terrible time.' It has after all been only his hope and one of his many hopes and not his principal aim. He has not completely succeeded in realising his hope and this merely makes the historical picture secondary to something more important. Moreover the real power of a novelist that which gives his works an absorbing perennial interest is the picture of human nature that underlies and pervades throughout them. 'The romance, the accumulation of historical facts and local coloring' are at best accessories, whose interest will vary with the times. The incidents of a civil war and a French Revolution are pleasing at one time and are dismissed as unpleasant at another. As the tastes of men vary in different times, so also history loses or gains interest. But the dealings of human nature is practically the same at all times. 'Men love, and men hate, they are faithful to their promises and they are treacherous, they are sometimes wise and sometimes foolish; they have always been thus and ever will be so. Any number of risings and social disturbances will not affect the elements of human nature and its dealings will be ever interesting. Hence the really prominent position, in virtue of its permanent living interest, should be given to the affairs of humanity

and the love story of Lucie and Darney stands out most prominent, enlumined by the historical setting of the French Revolution.

Another feature that singles out this novel from others of Dickens is the absence of humour. In his larger novels his store of humour never seems to have exhausted. His two qualities of minute observation and the idealisation of special traits have naturally led him to indulge freely in the ridicule of odd and eccentric habits. They seem to be the great source of his humour. It was not because this source was drying up that we see no humour in this tale. In fact, his humour asserts itself with unmistakable vigour in his subsequent longer works. Examples of keen observation are to be met with in every page of *A Tale of Two cities*; and the idealisation of special traits are quite apparent in some of its characters. But the real reason seems to lie in, that he found a liberal indulgence in humour would greatly mar the seriousness that runs through the novel. His object was not to exclude humour entirely; for the brutality of 'honest' Jerry, the laconisms of Miss Pross and the ruggedness of Bully Stryver carry a faint echo of humour. For the hearty vivacity that is commonly met with in *Pickwick*, Dickens found there was no place in it, and the nature of the plot and action gives no room for humour.

On the other hand, a distinct note of pathos and seriousness sounds all through the tale from start to finish. Dr. Manette's misfortunes in prison and his daughter's first meeting with him is pathetically serious. Darnay's trial in England and his misfortunes in France are indeed nothing if not serious and pathetic. Sydney Carton's misused career and his final act of patiently bearing the doom, awake our pathetic admiration. And finally, the terrors of the French Revolution and the spread of the general ruin and conflagration in France affect us with a sense of tragic seriousness. By the side of these awful notes of deep pathos how can it be expected to find the pleasant relief of frolic good-humour?

The characters in this novel are not famous either for variety or depth of conception. 'The best specimens of Dickens's characters,' says Walter Bagehot, 'are immensely less excellent and belong to an altogether lower range of intellectual achievements than the real depiction of actual living men.' They are on the whole, exaggerated personifications passing for ordinary human beings and caricatures of special characteristics. In the wide range of figures drawn by Dickens, extending over several hundreds and representing all shades of human society and all manner of professions, only two, Bill Sykes, and Nancy, in the opinion of the same critic, approach the height of artistic perfection and can be called distinctly natural. Characters of this type of delineation, it is vain to seek for, in *A Tale of Two Cities*. They are on the whole superficial and greatly wanting in depth of conception. You cannot attempt to figure to your imagination the existence of persons depicted in this novel, being simultaneously affected in your passions, will and conscience. With solitary exception, they do not touch the tender chords of human nature. They are on the whole dull and uninteresting and cannot be long remembered.

Perhaps the only character in this novel that is more clearly drawn than the rest, stands more prominent and claims the sympathy and admiration of the reader, is Sydney Carton. He is the combination of deep sympathy, unflinching devotion, love and weakness. He is the noblest example of self sacrifice in the whole range of English fiction. He is unapproached by any creation of art or nature, in this respect. Characters of this type, especially female, no doubt there are many in modern English Fiction; and Jess and Beatrice of H. Rider Haggard are not far behind him either in motive or action. But few male characters are superior to Carton and he stands out unrivalled, single in steadfastness and rare in example.

Sydney Carton is a combination of power and weakness, virtue and vice in one. He is gifted with rare intellectual abilities, but they are rusting under great weakness. He has fallen victim to vice and has

wasted his energies. If he had guarded himself from the temptations of the world he would have immensely benefited himself and the world; he would have made a right use of God's bequests and derived pleasure and profit. But he early falls victim to drink. The vice lays a strong hold on him and he wastes his precious gifts. He becomes unmindful of the Future, and even hope flies out of the box. Life becomes uninteresting and a feeling of strange fatalism sweeps him along with the current. He is unable to resist it. He finds no good in this world, except wine. A great desire comes over him, to forget that he belongs to this terrestrial scheme. Now and then his nobler nature asserts itself and his better angel makes him see his position. He struggles hard to correct himself but he is powerless. How desperately he exclaims, 'I care for no man in this earth and no man in this earth cares for me!' In his struggle, he is up one minute, down the next, now in spirits, now in despondency. At last he gives up the content as hopeless, and 'the man of naturally good abilities, and good emotions, incapable of exercising them incapable of his own help and his own happiness, sensible of the blight on him resigns himself to let it eat him away.' He calls himself an incorrigible fellow, asks no questions and makes no speculations.

While struggling in this manner an unexpected relief comes to him. A ray of light illumines his darkened path, and his dormant soul wakes to life. Emotion touches his mind and love slowly creeps in. In the trial at the Old Bailey, he is the first to notice Lucie's head dropping upon her father's and send the officer to help. When Darney asks him of the state of Lucie, he confidently assures him that she will do well. He quite voluntarily undertakes to carry the message of sympathy from Darney to her. After the trial, when every one is congratulating Darney, he stands aloof leaning against a wall observing Lucie and casts a long glance after her. In the scene in which Carton drinks with Darney love is in full possession of his heart, and by the end of that scene finding that he has a formidable rival in the person

before him for 'those blue eyes' he comes out in plain language and says, 'you hate the fellow.' But the passion lasts only for a moment. He feels that with his wasted life and misdirected energies he is quite unworthy of her hands, that he not only drives along a steep plane himself, but will drag also an innocent lady to misery and destruction. So he forthwith changes his mind. Love gives place to fervent attachment and devotion and he secretly resolves in his *foro interno* to dedicate his life and all his energies to Lucie and those dear to her. Now that he has defined some purpose for this life, he sees before him 'a mirage of honourable ambition, self-denial and perseverance.' Ever afterwards he works with this purpose in view, and Stryners reiterated counsels to marry, tend to seek Lucie and open his heart to her. After conferring with her, hopes of returning life come to him. Her kindness and confident assurances inspire him with courage, 'kindle his forlorn hopes into active flame and fan them to bright blazing fire.' He reposes his last confidence of life in her and makes a solemn avowal to willingly embrace any sacrifice on her behalf. His future attains still more clearness when he sees the right moment of action arrive. When Darney is thrown in prison and past all hopes of release, when the aged Doctor is quite powerless to save him, strangely enough but with firm deliberation, Sydney Carton utters the words, 'Let the Doctor play the winning game, I will play the losing game,' which may be said to contain the key-note of the novel. It is not without an inward chuckle that he has grasped the situation and seen where his road lies. After the Doctor has played the game in which success was from the first assured, it is now his turn to take part in a hopeless game and come out successful. He sticks to his road and marches on with no more an air of pity, but of pride. We all know his destination. It is sacred sacrifice noblest on record, especially when we consider his consciousness of having turned his wasted life to the greatest good, contained in these lines. 'It is a far, far, better thing that I do, than I have ever done; it

is a far, far better rest that I go to than I have ever known.'

The prominent trait in Sydney Carton's character is self-sacrifice. This quality is inborn in him. In the schrewsbury school when he was a student, he often did exercise for other boys and seldom did his own. He is Stryner's 'memory' and assists him in drawing out the substance of the cases. When he becomes attached to Lucie his natural love of doing good makes him seek her confidence and crave for a special privilege of being admitted whenever he goes to her. When this is granted, his attachment multiplies manifold and he is waiting to embrace an opportunity to repay her kindness. And at last when it comes he gives a noble proof of his inherent good nature. Darney the beloved of Lucie is condemned to death. There is only one way of saving him. Carton sees that if ever he has to show his self-sacrifice, that moment is come. He puts himself in the prisoner's place and voluntarily undergoes the doom to save Lucie from misfortune. He is inspired to this heroic act by the satisfaction that his life is at least useful to promote the prosperity and happiness of a family and by the hope that he will hold a sanctuary in their hearts, and in the hearts of their descendants, and that his name will be long remembered and 'honored of all.'

Charles Darnay possesses a noble nature by birth, but inherits none of the vices of his ancestors. His noble mind recoils at the sight of cruelty and oppression for which his family is responsible. Even though he has not oppressed any man and had not harshly exacted payment of his dues from the poor, still the horror of the deeds that have brought an evil reputation to the family, the suspicions he entertained of his uncle, the marquis, and his aversion to the fast-disintegrating French monarchy made him renounce his social position and seek a voluntary exile in England. There he falls in love with Lucie, marries her and ekes out an honest livelihood as a French tutor. His love towards Lucie is not passionate and blind, but tempered by good sense and proper control.

No doubt he loves her 'fondly, dearly, disinterestedly and devotedly.' But he knows her extreme devotedness to her aged father; and to interfere with their happiness for the sake of his love is, in his opinion, 'baseness.' Here he shows his truly noble nature. His married happiness, continued activity and the vicissitudes of life that follow one another in quick succession so completely occupy his time that he infinitely postpones his desire of deliberating on the wisdom of his having given up his estate and title in France. Even though he is the friend and sympathiser of the people, yet he has so completely yielded to the force of circumstances at home that he has no time to think of his taking a leading part in a movement for the good of the country. But the entreaties of an old faithful servant, now in peril coupled with his former desire, and his sense of duty to save him from trouble hasten him to make the desperate resolution of going to Paris. Although he knows the then disordered state of France, he thinks he can do some little service to his country by asserting the claims of mercy and humanity and putting a stop to the terrible bloodshed. The sneers of his uncle and those of the people around him sting him to the quick, and the appeal of an innocent prisoner in danger of death, to his honor and good name, make him resolve to cross the channel. With an internal noble nature, with a desire to do good, with a generous mind, with love of duty and justice, with affection of a noble order and sufficient control, and jealous of his honour, Charles Darnay mingles the weakness of over-hastiness in thought and action, which often leads him to trouble.

Dr. Manette plays a chief part in the origin, development and catastrophe of the story. He is an energetic man, with great firmness of purpose, strength of resolution and vigour of action. The state of mind of the old Doctor who has suffered under a solitary confinement of 18 years in prison for no crime whatever, who has lost all hopes and has given himself up to despair, is most vividly drawn. The picture is so dreadful as to move the reader to utmost compassion. The long imprisonment has told upon him both men-

tally and physically. His head and beard have become white, eyes haggard and vacant, voice pitifully dreadful. A faintness caused by the disuse of his organs has come upon him. There is nothing natural about him; he is a machine with mere mechanical motion. His mind is all a gap: reason and intelligence have deserted him and he has no memory. When his name is asked he mechanically repeats one hundred and five; North Tower.' When he has lost all hope and when he has almost forgotten that he belongs to human society, help comes to him miraculously like rays of light dispelling an eternal gloom. He slowly recovers through the soothing influences of his daughter at the sight of whose lovely face and golden hair, old remembrances of his wife lights up his dark mind. In course of time his mind attains the normal condition. He practises as a doctor and is able to recognise Darnay on closer scrutiny. He continues well, except on a few occasions, when he is troubled, he is distracted, silently walks up and down the room and resorts to his former occupation of shoe making which he has learnt in prison.

It is not in the province of a literary criticism to enter into the deeper questions and ask if the conception of the character of Dr. Manette is psychologically accurate. Is the peculiar state of mind to which the doctor is reduced after a long imprisonment of 18 years, possible under the conditions described? So far as we are aware, English Fiction presents the nearest parallel in the case of Defoe's Robinson Crusoe who spent 15 years in an uninhabited island. Regarding this point, says Sir Leslie Stephen, 'we may infer, what is probable from other cases, that a man living fifteen years by himself, like Crusoe, would either grow mad or sink into the semisavage condition.' But Crusoe becomes neither mad, nor sinks into savagery. The reason seems to lie in the difference of conditions, that whereas the whole mind of Crusoe was absorbed in providing a few physical necessities and he was free to roam about as he liked. Dr. Manette was confined to a dark tower from which there was no escape, while his active mind, having

nothing to do, was badly preying upon itself. He had almost forgotten to speak and had reached the verge of madness. But for the shoe-making occupation which relieved him of a great deal of mental worry, he would have turned completely mad. His recovery and subsequent practice at Soho Square strike us as wonderfully sudden and impossible in real life. Whatever may have been the force of the soothing influences brought to bear upon him, we cannot believe that he would have completely recovered, considering the dreadfully pitiable state in which he was. His subsequent resorting to shoe-making in moments of trouble, in spite of the happiness with which he was surrounded and more especially his repeated demands to give him his work, about the close of the tale, though strike as unreal, can be explained by the happiness he enjoyed for full 18 years has not been, in any way, able to completely submerge his terrible sufferings in prison. On the whole it can be said, that Dickens is to a great extent accurate in his picture of Dr. Manette.

Mr. Lorry is a typical business man with very little of feeling in him. He spends the whole time in 'turning an immense pecuniary mangle,' that he has no leisure for the exercise of his feelings. Calculation has stamped sentiment out of his heart and he is 'a machine' in his own words. He is faithfully attached to the Tellson's Bank and the Bank's interest is always his. He shows only pity in his anxieties to keep the Doctor out of worry and trouble, and he never alludes to his sufferings lest they should give him pain.

Miss Lucie Manette is the heroine and the central figure of the novel. It is around her all the incidents of the story turn. She is a timid and tender-hearted girl who, as she grows, increases in tenderness. When she learns that her father is alive she kneels before Lorry. Her mind is not strong enough to hear the story of her father's sad condition. Her tenderness is shown in a clear light in her affection and attachment to her aged father. The picture of her stealing silently into her father's sleep-

ing room the night before her marriage, 'leaning over his face worn with better marks of captivity, kissing his lips, laying her hands on his breast and praying that she might ever be as true to him as her love aspired to be and as his sorrows deserved,' is most touching and beautiful. It eloquently expresses her filial devotion. We do not know anything about her relations with Darnay beyond the fact that she loved and married him. Her kindness is seen in her asking Darnay to show greater consideration to Carton, and treat him with more respect. She feels compassion for his wasted life and earnestly asks him to reform.

Madam Defarge is a stout woman of strong and fearless character, of a shrewd and ready sense, of great determination and composure of manner. In her face are stamped firmness and animosity, with a brooding sense of wrong growing with her years, she is a tigress with absolutely no ray of pity. She is the most implacable and dreadful figure in the novel and her husband, a hot-tempered wine-shop keeper is greatly afraid of her and practically under her influence.

Of the minor characters, 'the honest tradesman' Jerry Cruncher and Miss Pross claim some notice. The latter is a simpleton who allows herself to be cheated by her brother Solomon, but yet wishes he should marry Lucie. She is laconic in her speeches and has a tendency to exaggerate. She would not befriend anybody if no practical benefit to her were to come out of it. Jerry is an unscrupulously impious being with a dreadful secret which he fears would one day come out.

It is the absence of a definite purpose, that accounts why this tale, in spite of a plot and dramatic conception, has not attained a popularity as great as his other novels did. The novels of Charles Dickens have been called, 'Novels with a purpose.' He was the exponent of humanitarian movement that began all over the civilised world about the beginning of the 19th Century and whose impulses were chiefly felt in

England, to uproot slavery, to reform the prisons and to assert the rights of suffering humanity. Dickens was the friend of the poor and did all he could to remedy the evils under which they suffered and to elevate them by speaking and writing by presiding over reform meetings and appealing to the hearts of the people in his novels. The tyranny of the rod in schools, the sufferings of the poor in work houses, and lawlessness in prisons, he painted in his *Nicholas Nickleby*, *Oliver Twist* and other novels and called for immediate reform. But in *A Tale of Two Cities*, he pointed out no evil and advocates no reform. At the same time it cannot be denied that he teaches a sound moral lesson. From his endeavour to correct the common-place social evils of a particular time that affect only a portion of human society, he rises up to preach a sound moral lesson, serviceable at all times and to all humanity in general, and illustrates it by means of a practical example. 'I am the resurrection and the life,' saith the Lord, 'he that believeth in me, though he were dead, yet shall ye live: and whosoever liveth and believeth in me, shall never die.' This is the text of his sermon. He conveys through Sydney Carton the same doctrine which nineteen hundred years ago, that poor son of a Nazareth carpenter taught, by laying down his life, for the people whom he loved so well, namely, "It is faith and faith alone that leads on to higher and nobler things in this world; and it is faith and faith alone that leads one to the next."

Dickens' conception of man has undergone a revolution in *A tale of two cities*. He seldom fails to invest his characters with some one touch of eccentricity or other. In his opinion, men are mere bundles of humours, distinguishable from one another by some special kind of oddity which is not the same in all. He is like the keeper of a menagerie, who brings out one animal after another on the stage, makes them play their pranks and amuses the spectators by exciting their laughter. Dickens' one aim is to amuse the audience and when he has made sufficient provision for it he is satisfied. The immense complexity of the

human mind with its rich diversity of fancies, motives and emotions has no meaning for him; and he is like a traveller who returns satisfied at having seen the portals of a beautiful city without ever having had so much as a peep inside. But in *A tale of two Cities* he quite unconsciously peeps a little into the unseen. He catches sight of a few spikes and towers and trees to represent them. He has understood that man is something more than a mere 'bundle of humours' that he has something unperishable in him which sways his feelings and actions and that he should yearn for something more noble and eternal than the transitory shadows of things earthly. In seeing this he in the words of a critic in the *Pall Mall Magazine*, has stepped from the region of Scott into that of Shakespeare. Be it ever so little, it is significant. But even here he is not completely rid of his earlier notions. With the complimentary epithet of Jackal bestowed upon the heroic figure of Sydney Carton and with the unscrupulous comparison of Jerry to a monkey, with these in our minds, it must be confessed that he errs unconsciously into the right path.

The Novel contains many descriptive passages of a high order. The events of the French revolution and the tyranny of the nobility in France are drawn with great vividness. The description of the stormy evening in Soho is beautiful. The Sketch of Dover and the condition of St Antoine before and after the storm apart from their veracity, show great skill or description. But on the whole, none of these can pretend to rank with his really fine specimens, for instance with the picture of the death-scene in *Dombey and son* or with *Pickwick* at the review and his chase after his hat.

Charles Dickens has, in the construction of this novel, blended the two elements of the Real and the Ideal. In the history of the development of English fiction he occupies the period of realistic reaction between Scott and Thackeray. The romances of Sir Walter Scott have made him an idealist of a high order. He is real only so far as every other novelist ought to be, in his fidelity to nature for the portrayal

of scenes and character. Dickens who succeeded Scott and preceded Thackeray shares naturally the disposition of both. He is real and at the same time ideal. His idealism does not reach the extreme of chivalrous romance and knight-errantry. 'The difference between romance and idealism', says Mr. Cross, 'can be best understood by bringing' into juxtaposition any one of Scott's novels and *A Tale of Two Cities*. Elements of idealism to be found everywhere in *A Tale of Two Cities*. The picture of the French Revolution which in the opinion of Mathew is *incorrect*, the depiction of an unnatural type of a Marquis, the description of the poverty of the people of St. Antoine, which is plainly incredible and the surprisingly rapid recovery of the Doctor, all border on the unreal. Even the conduct of Sydney Carton who without any clear motives gives up his life, urged by an innate propensity to do good, is something angelic, unheard of and seldom seen in real life.

With his natural proneness to exaggeration of which there is a legitimate share in *A Tale of Two Cities*, Dickens is clearly ideal in its characters and incidents. But his idealism is not without a tinge of realism in it. He always sees things through a magnifying glass. His descriptions and characters, stripped of their over-growth of fancy and imagination are nothing but real pictures. Every thing he has described, the Mail Coach, the Revolution, the French Noble, the Banking house etc, are of course suggested by actual state of things, and the characters most of them, though not deeply conceived, are yet natural and drawn from the real life. His physiognomy of the French workman, according to Prof. Ward is remarkably accurate. He might perhaps be entirely real, if he had been less anxious for it. So, in trying to be too real he goes to the opposite extreme of ideal.

In conclusion it is well to fix the place which this tale occupies among the novels of Charles Dickens. For depth and variety of character, a store of striking situations and an inexhaustible fund of humour, it is certainly inferior to *Pickwick*. It has no autobiographical interest and no faithful reproduction of a particular age as *David Copperfield* has. In point of a definite purpose, an attempt to correct the social and political evils of the times, it cannot be compared with *Oliver Twist* and *Nicholas Nickleby*. As an interesting little story, in which the domestic life of a few simple private people is interwoven with the outbreak of a terrible public event, as a dramatically

drawn work of much constructive art and as an attempt at sounding the complex mysteries of human nature it deserves a special place. We may add what was said by an American critic 'Its portrayal of the noble natured castaway makes it an almost peerless book in modern literature, and gives it a place among the highest examples of literary art. There is not a grander, lovelier figure than the self-wrecked, self-devoted Sydney Carton in Literature or History. And the story itself is so noble in its spirit, so grand and graphic in its style, and filled with a pathos so profound and simple that it deserves and will surely take a place among the great serious work of imagination.'

M. JIVA RATNAM.

JOSEPH SASTRY

The Translation of Harihara Sastry into Joseph Hariharan.

OR

The Story of a Student Brahmin-Convert.

CHAPTER. I.

Domestic food is wholesome though 'tis homely,
And foreign dainties poisonous though tasteful.

The French Courtesan.

ONE eventful evening in the life of our young hero, a respectable gentleman whose countenance bore the stamp of seemingly three score was leisurely lounging on a reclining chair in the spacious hall of the second story of a handsome house, considered to be the best in the pretty large and thickly populated Indian Village it was located in. Hoisted up in his hand waved a newspaper held topsy-turvy; far off fixed his eyes most thoughtfully to the ceiling, bespoke a heavy heart within. There stood before him a lady of middle age with downward looks cast frowningly on the floor while rested her left hand on a table that bent beneath a few bundles of respectably worn sheets of paper besides an old Office-box with "R. NATESA SASTRY, B. A.," painted thereon. He was evidently conversing with her on some momentous matter.

Ay! — Ay!" said Mr. Natesa Sastry with unusual resolution assenting at once as if automatically lifted up an erect sitting posture and hauling in a lungful of air, "I have, my dear, made up my mind to send

Hariharan to the metropolis ere the season grows a fortnight older, and in time to meet the opening of the college."

"What," interrogated Kamalam shaking off her limbs as if the words had paralysed them and standing straight, "Send him alone?"

"Yes," he answered agitatingly "yes—for the present we cannot risk residing in town nor can we—"

"Does your *we* include *me* also? What! to live far from my darling! I—I—I can't"

As she stammered the words, her right hand caught up the skirt of her Sari hanging in loose-elegance about her body and sponged off the briny dewy drops that had already begun to collect about her sparkling eyes that threatened a heavy shower should any thought more upon the subject flash further in her mind. After a painful pause she calmly continued in an earnest imploring voice:

"Let him be content with such education and instruction as this village affords and let not for anything his educational enterprises extend beyond our fire-side, however petty and poor it may prove."

The seriousness that sat on his brow when he first introduced the topic seemingly subsided; and was visible in its place a warm wish to run the subject through a calm consideration and submit if possible to the anatomy of argument with the proviso as their out-come a result must once for all be recorded and acted up to.

"We are living," spoke Mr. Sastriar persuadingly in attainment of the aforesaid object, "We are living unfortunately at a time when English education has become the sole end and aim of every one—the strong-struggled-for salvation of every mortal in this nether world. Will not our son, therefore, curse me if I myself should shut against him the gates of such a salvation?—Ah! that's what pains me most."

Kamalam pondered puzzlingly. The metaphor had, it seemd, proved too hard for the digestion of her delicate intellect, while the truth, his bitter experience had searched and sifted up was beyond her belief. As leeches and the like halt at each remove and store strength to advance, the pause Kamalam caused armed her with improved energy to encounter the conversation.

"Curse you!" echoed the fair stepping a few paces in front. "Why should he? Have you not already taught

him the divine literature that had enthroned our fathers in lasting fame? Let him therefore remain with us in the village and continue to imbibe that to his fill which *you* have only tasted. Spare his tongue from the pollution that a study of that vile language will stain with. God has fortunately placed us in more congenial circumstances; my son may therefore be, as he is, a little prince. He has not to hang upon his relations, nor woo exertions for bread. Why then do you wish to burden him with a foreign education. The wind—the life-less wind—is more steady than your mind. Scarcely had a couple of weeks gone by, since has the subject been well ventilated by a detailed discussion. I remember how you nodded approval at the time and even went to the length of crediting my sex with some sense! Alas for the thousand-and-oneth time does this stale story stare on us."

"Patience! Listen to me, my dear, yes, it is as you say a twice-told tale; but it is of such a weighty nature that we cannot afford to trifle with it. Every thing must be done betimes. To have a bow-like bough we must bend the *twig* and not the *tree*. Ten years hence our boy cannot, even if he will, learn a single syllable. How can we let slip this golden opportunity and rear a dunce of him? How proudly you speak of our wealth! It must aid him to obtain the best education rather than prevent him from possessing it.".....

In truth for want of a healthy purse my parents denied me the benefit of a law-course and deprived me of being a successful *Vakil*. Soon after my graduation the maintenance of the family sat heavy on me and drove me to the necessity of accepting a fifteen rupee post in the Collectorate. Ah! what were the humiliations of the place. How would I have preferred the horrors of a hell! How I shudder at the bare thought of them. Being a novice I was often-over-burdened with the work of the idle clerks. A part of my paltry pay went to enrich the head clerk's purse to silence his cruel-complaining tongue. How often have I been sworn at and loaded with heavy reproaches, and all, only for having gone perhaps a few minutes beyond the time, or copied a document slowly or given room for corrections therein. Many were the times I was threatened with dismissal. Oh, my dear! Such were the rungs of the ladder, I patiently laboured up through. How warmly I wished in those dreadful days to be freed from the drudgery.

In the few moments I was able to snatch from the thralldom of the desk, I designed plans to bring up my son—if ever I should be blessed with one—for, so hopeless I was at the time—to one of the 'learned professions' and my inclinations interested themselves in the study of law. A quarter of a century has rolled by. My present circumstances—thank God for them—favour the realisation of those long-cherished hopes which I once despaired to be no better than dreams. But it is evident you will not—.”

“Those hard days have died” spoke the lady in a conquered tone “and with them bury your schemes since they have been the creations of an idle or vexed brain.”

“Nay! call them not so. Believe me, Kamalam, Riches have wings; the more ignorant and unacquainted with the real worth of them we are, the sooner will they fly away from us. How will his stay in town affect us, is what I can't comprehend. Set aside your blind womanly love for him and spare him for better things. Is it not the love I bear for him and the interest I have taken for his future peace and prosperity that prompt me to adopt such a procedure, however uncongenial it may appear to you. You see, therefore, my affection for him is no less warm than yours. Bid farewell, my dear, for all these vain altercations and anxieties.”

“Why then should you take me into your consultations at all? Act up to your own views and send your son over the waves to London. What has this wretched woman, the sport of your whims and wits, to do with it. Neither you nor I, why none among the mortals, can deface the writ of Fate on that poor child's head; of what avail will, therefore, be my intercession on his behalf? Oh! How would I wish he was not at all born! Why as for that myself a burden of the earth—a disapprover of your designs. Alas! Fate! Have mercy on me and on that only child. Pray inflict on me no more of this unwelcome and tedious topic. It is so grating on my ear—so freezing my heart and so benumbing my senses. And you, as his father, are at unlimited liberty to experiment your schemes on him and submit him to unspeakable sufferings. As for me how gladly would I woo the woes of a wilderness to burn the rest of my.....”

“Patience poor woman! There is no use of sighing—one of the most conspicuous characteristics of your sex. Master your courage and leave the future to God. He,

the Lord of the universe, the Parent of the peasant and the prince and the mighty Dispenser of destinies, will guard and guide our son wherever he be. Does He not feed the frog buried in the bosom of a rock or warm the animals inhabiting the far frozen north? Why don't you resign, therefore, all apathies and anxieties anchoring down in your heart in His healing helping hands? Don't torment yourself with fancied ills, nor be pleased with airy good. Behave like a mother and plead not like a fool.”

“It is easier even for a fool to philosophise than for a sage—.....”

The further utterance of Kamalam was inaudible checked by the sudden appearance of her only son who just then returned from the day's thralldom of book birch and master.

He was a sprightly youth of about fifteen with a handsome appearance and engaging manners. He was too sober, clever, and intelligent for his years and had a fund of gentle humour, sharp wit, and curious information with which he entertained even the most unwilling grey heads of the place, so much so, that he was looked upon by elderly men as a prodigy and adored by boys of his age as an oracle. And was it often said of him: he

“Delivers in such apt and gracious words
That aged ears play truant at his tales
And younger hearings are quite ravished,
So sweet and voluble in his discourse”.

His exterior was no less attractive. His soft snowy face reflected a soul pure and pious within and a heart kind and courageous. The deep dark eyes glowed with intelligence and caution. His glossy curling hair supplemented his beauty, while his several symmetrical features bore testimony to the high artistic and aesthetic attitude of the marvellous Maker.

No sooner had Hariharan (for, it was his name) entered the room than he perceived with his natural keenness the unusual melancholy and disturbed looks on the faces of his parents. His joyful countenance suddenly changed, a serious doubt darkened his smiling face. Fearing that the boy—in their estimation a child—might also be infected with what then prevailed in the room, “come my darling!” said Kamalam, as she hastened with Hariharan out of the room: “and tell me what you were taught to-day and leave your father alone as he is busily planning schemes to realise his old dreams.”

The words "schemes" and "dreams" referred to by his mother struck hard the chord of agitation in the unmatured mind. He focussed, however, all his wit to decipher them as his mother hurried with him on to the terrace.

The darkness that intervened the setting of the sun and the rising of the moon slowly vanished. Fair Luna spread her snowy *Sari* on flowery fields and crystal currents, on temple towers and crumbled cottages, and on high hillocks and verdant valleys. The circling stretches of paddy-fields, rich with ripe corn, and set rocking by the gentle zephyr looked like a silent sea of gold. In the distant lake that lay sleeping, and on whose glassy surface was reflected the moon's unsteady disc, the wanton fishes leapt up now and then, like the sudden jerkings of the limbs produced by the deep emotions of midnight dreams. The waters in the long and winding rill, that guarded the northern frontier of this lovely village, flowed murmuring like pilgrims, who, afraid of the summer sun perform their destined journey by moon-light, and chat on to cheat the weary way. The currents that ran kissing the banks and filling the small openings and touching the drooping branches seemed to linger, where they could, to escape the general doom of being hurried on and lost in the eternal deep. It was altogether a lovely sight; and both animate—save the thief—and inanimate nature here below richly enjoyed what Phoebe generously bestowed on them that evening.

Mrs. and Master Natesa Sastry sat reclining on a slab in the moon-lit third story of their superb mansion. After a few formal questions Kamalammal found herself too agitated to continue the conversation any longer, though she wished very much to divert the young mind. The sensitive lad smelt her uneasiness. The moon shone in vain upon them, nor did they note the gentle breeze that fanned them softly.

The feelings of doubt and dismay were so wound up in his bosom that a continuous compression was considered neither permissible nor possible, which prompted therefore, his heart to leap unconsciously on his tongue:—

"Are you indisposed to-day, *man ma*?" inquired the child in a faltering tone. "Why then this cessation, this breach in our daily programme; you did not, as you would, enliven me with a story or two

to shorten these evening hours. What should have cast you, as you seem to be, in such a gloomy gulf of grief?"

There was a strong struggle in Kamalammal to suppress suddenly the sorrow which she thought lay sufficiently concealed from her son. With the haste, natural in men who speed to offer an apology if their guilt were discovered, she poured forth:—

No, my child, nothing of the kind. I was thinking all the while what would interest you most and teach you the best moral; but comes the story of "How dishonesty succeeded where honesty failed" for this evening's narration". With no more words either as explanatory or preparatory she introduced the following fable:—

"In days long gone by—

No story is of recent birth; all belong to the golden age" interposed the young critic—

In days long gone by, in the ancient town of Thirukodanthi there dwelt, with her only son Govind, Savitri a woman of *Komatti* community. She lost her husband ere her summers had completely flown by. To her brother, a merchant of the place she consigned the care of the education and instruction of her son. The boy had in him, in conformity with his caste, frugal habits and speculative dispositions. The young widow was irresistibly inclined to walk her son in the foot prints of his father. In pursuance of the woman's wish, Govind, when man-hood dawned on him started a small trade, kept a shop of sundry articles. Being a raw hand he failed in a few months. He began another with a fresh capital and hoped against hope, of regaining his lost wealth. The second was no better than the first. He met with the same fate in all his mercantile enterprises and grew poorer by each failure which at last stranded him in a state where he had to struggle hard for his very existence. Sanguinary and speculative as our hero, was he struck upon a more solid scheme; and pledged the few ornaments that survived the pecuniary wreck. With the money thus raised he bought a firm-knit good looking goat."

"Ah! you unfortunate **Komatti**, you bought after all a *Goat*, what to do with it? Funny—indeed—curious"—with these incoherent expressions exclaimed Hariharan and his smile stretched itself into a loud laughter.

"He brought home and grew it fatter fed with the grass in the common and the green leaves of the trees on the Local Fund Road known now as such.

He went early every morning to the Cauvery, washed his person and his companion and most religiously besmeared his body and that of the goat with the sacred ash in stripes of three while his lips quivered as if *Mantrams* flowed out through them. Shutting his eyes he stood speechless with the animal by his side facing the rising sun. This done, he rounded the sacred *Aswatha*? *Ficus religiosa*.

No *Shastra*, no principle of any religion, extant or extinguished, advocated the action of this curious ceremony. The regular repetition of such an ununderstandable observance puzzled the public and inspired awe and admiration. In the same city lived a wealthy *Vellalah* woman who had long remained childless in spite of various prayers and pilgrimages and rites and repentances. During her daily baths she saw Govind and his curious companion and took them for divine creatures at whose hands her complaint might reap redress. She craved, therefore, for an interview with the supposed *Sadhu*. Thus it chanced that Govind was one day alone with his goat, when approaching most reverentially she prostrated at his sacred feet and in a pitiable voice tuned out her melody. Govind's heart heaved with joy. The time he longed for was come—come most unexpectedly and amorously the tide of fortune after an awfully long absence. With all ceremonial calm and composure of a genuine *Yogee* the cunning *Komatti* opened his eyes and surveyed the fair feminine figure standing before him in a pious posture with doubt and distress darkening her brow. "I know what brought you here," spoke the counterfeit very majestically, "Take this heavenly creature and keep him with you for forty days and you will obtain the consummation of your desire. He is a divine gift of a *Rishi* and as a proof of my gratitude I have promised him two thousand *Pagodas*."

This said he shut his eyes and sunk more ostentatiously into his mysterious meditation. Puffed with the hopes of a promised cure the patient ran home and returned with the money. The jingling sound of the silver threw open his eye-lids and flooded his heart with joy. With much pretended reluctance he received the price and in return gave the goat with profuse blessings. He could no longer live there. Forty days more his deceit will be discovered, when disgrace and distress shall await him, and to escape them the necessity of

forsaking his home was imperative. He safely secured the ill-got-wealth round his waist and speeded on in search of a new settlement. At one time he crossed a river, at another a wild 'waste expanding to the skies' and until at last his eyes encountered the frightful sight of a tigress. After a short service his heels failed him and his heart was shrouded in sorrow. The fear of death hovered over him. He ran round a big palmyra. The beast pursued her prey. He felt the warmth of her breath blowing on his back. Driven by deep despair, the knave by a dexterous manipulation caught firm the two fore-legs of his opponent as the tree stood between them protecting him from imminent danger. His right hand linked to her left, her left linked to his right, was just enough to gird the stem of the tree. In this unpleasant position they placed round and round till the hard saw-like exterior of the bark clothing the stem striking against the skin of the animal tamed her fury and loosened the hold of the purse that girt the manly waist and the silver therein was strewn down on the track. A healthy—no less wealthy—Mahamudan happening to ride that way was surprised at this strange scene. He got down and enquired the cause of this peculiar procedure. Govind came with another opportunity to display his deception and made the following reply:—

"Oh! Saheb, a curious animal ten rounds with her—there drops a coin—a costly coin from the neck, there from the bleeding part. Look down, the harvest of my toil, but tired I am."

The Saheb:—Will you leave her then to me?

Govind (glad at heart):—No—Not at all?

The Saheb:—I say take all the money ground down by you.

Govind:—Add your horse to the bargain.

The Saheb a little hesitated; but the hope of possessing a powerful profit by the transaction dawned on him and he wasted no time in nodding full consent. The Mahamudan who fell a victim to the treachery of our hero hastily took hold of the tigress's hands. Govind mounted up and galloped off with joy and triumph. Evening set in; Govind got in a village and sought the house of a rich prostitute for shelter which was for a few *Pagodas* to be had. He asked the permission of the mistress to bring the horse into the house for the night and had it. About midnight when slumber steeped the lady's senses in unconsciousness he stole from his bed and buried the *Pagodas* he had,

in the dung he found near his horse. An hour afterwards he awoke the mistress and requested her to wash off the dung with a pot of water which she did and found most amazingly a heap of silver. She persistently persuaded him to part with the horse and bid his best price for the same. He frowned at first at the very idea, but her repeated requests wrung out consent. The sale secured him 500 *pagodas* more. He left her instructions that, should the dung contain no coin to apply pressure to the stomach of the horse and went on his way with a heavier purse and a guiltier conscience. He reached safe at last a village remote from his own town, took up lodgings and wedded a wife. But he was not allowed long to enjoy the sweets of his new home, for his victims, the *Vellalah* woman who paid heavily for a goat, the Mahamodan who after a time saw nothing but the tigress drop down dead and the prostitute, who, in obedience to his prescription squeezed the stomach and killed the animal which yielded no silver, all came and demanded payment. He invited them to his house, in their presence called in his mother, who was then very old, strewed some sacred ashes on her, and threw her up on to the terrace by one side; down jumped suddenly a girl in her teens richly decorated with ornaments by another. This contrivance greatly confused them. He said that the conversion of an old woman into a young wealthy girl was due to the virtue of the ash he owned. They were very willing to receive the ash for the money due. Each hastened home where each had a very old mother to experiment upon."

Hariharan burst out into a boisterous laughter and exclaimed:—"I guess what the result was. Ah! each committed the cruel crime of murdering their own mother. Is it not?"

"Of course the result grieved them much and kindled afresh their wrath. With a cry of vengeance they came up to him, bound him hand and foot and enclosed him in a big bag without paying heed to his remonstrances. The three carried him on their heads, thought to put a period to his roguery by casting him off into the ocean. On their way they halted at a place to satisfy their hunger and bore down the burden. Each in turn asked the other to stay and watch the bag, but union is scarcely to be found among the Hindus, and the result was Govind was left to himself. He saw through a hole an old shepherd standing at a short distance and shouted out to him. He came and was asked to untie the bag, the hand and

the foot. Having done so, the shepherd who was a hunchback inquired why he was packed so.

Govind:—Am I now alright? I was like yourself a hunchback before this.

No sooner had the old patient heard those words than he himself entered into the bag and requested him to bind as was formerly done. This added another rose to the vile victorious wreath he originally wore. The Mahamodan with the others found the bag safe in the place it was left at, carried it and threw it in the sea to their greatest joy."

"How innocence suffers," said Hariharan, "while guilt triumphs. A very bad world it is. Well what became of the Komatti?"

"On their way back from the sea they met him and thought he was armed with some supernatural power to escape as he has done, even death. Thus you see how dishonesty succeeded where honesty failed."

The story ceased, the thoughts of the evening conversation rushed into her mind again and there a solemn silence reigned supreme once more.

It was past eight; Mottai, the old cook, having done his kitchen-work waited every moment the arrival of the master and mistress who, he probably thought, had been out. The vessel of water, left for Sastriar's *Sandiavanthanam* which would always be punctually done at seven, lay untouched. There was not a stir in the house; an awful calm prevailed. He then went upstairs and where to his great surprise, saw mother and son for the first time hold, as it were, a vow of silence: his presence was unnoticed; he feared to disturb them and stole himself back. Even the old grandmother, the mother of Kamalammal, whom rheumatism generally kept awake all night was then found snoring.

Mr. Sastriar at last, by an effort, left his dejected seat and performed though late, his evening ablution. He then asked his servant for his son and wife who were accordingly called for. The leaves were spread and they wasted no time in sitting down to them. The gloomy occupants of their mind had so blunted the usual sharpness of their appetite, that heaps of victuals and eatables were left laden on their leaves to conform the truth. Supper was thus over and the elders retired.

Hariharan sat, as usual, book in hand to learn his lessons but his heavy heart often drew his attention

away, and he desired to drown his uneasiness in a sound sleep. Throwing aside his book he soon resigned himself to the embrace of Morpheus.

While the interior of the house assumed such an unwelcome aspect there waited without Mr. Krishnamachariar and Mr. Ramaswamy Iyer to timely take their places in the *Conversazione* that would engage them an hour or so preceding the period of slumber. Messrs. Natasa Sastry, Krishnamachariar, and Ramaswamy Iyer clung to one common nativity—the Indian village whence springs out our plot. Their official retirement had buried them in the quietude of a country life after many summers of laborious toil in the tumult of a town. Childhood saw them sport together, youth watched them sit in the same bench and study, but man-hood murmured that official atmosphere had dissembled them, and age, however, assembled them to enjoy their well-procured pensions in calmness and contentment.

"Well! Ramu," enquired earnestly Mr. Krishnamachariar, while his left hand rounded his big pumpkin-like belly which the supper had swollen to its utmost capacity and the teeth, the tongue and the lips with their combined efforts had chewed the pan and the betel, "what detains Natesan so long within? Is the old chap captivated by his wife's bewitching charms? I wonder!"

"Kamalam! is she not the third wife?" responded Mr. Ramaswamy Iyer as he spread his *dhoti* over his bony body that had hitherto been bare and drew nearer his chair "Two have died. Is in't"

At this stage appeared on the scene a tall person with a flowing beard and work-worn limbs, having a dyed piece of cloth covering the cropped head more "inclined on baldness" and a pair of eyes that lacked lustre, and whispered to them that a dialogue between the master and the mistress in the evening had upset the usual tranquility. This informant was no other than Mahamud Kadhar, the most fearing and faithful servant of Mr. Sastriar on whose kindness and courtesy some five-and-twenty years' crimeless and continuous chain of service fastened the greatest claim and consideration. This intelligence was no less sad than true. Since slumber had stolen on their senses they sought their homes postponing inquiry for the morrow.

We have introduced, save Kadhar, two more prominent persons one Iyengar (Chariar) and one Iyer.

Who they are, what they are, and why are they come within the pale of our plot with other detailed descriptions deemed deserving, shall be seen sprinkled and scattered over the pages of the succeeding chapters.

M. HARI SANKAR.

(To be Continued).

REVIEWS.

SOME TAMIL BOOKS.

"*சுபாந்திரன் மனைவி*" is a Tamil novel and is no unwelcome addition to the slender body of the literature of that kind that at present exists in Tamil. The work is a free rendering of an English Novel; the translation reflects great credit on the author, Mr. P. V. Sabapathy Mudaliar, who commands a simple flowing Tamil style, while the general get up of the book (which is published by Mr. Vaikunda Nadar) leaves little to be desired. The Novel is full of daring situation, thrilling incidents, and perilous adventures; and the plot, sufficiently complex, sustains the interest of the reader to the end. While encouraging Mr. Mudaliar to follow up this first work of his by other novels and stories, we would fain recommend him to choose for translation novels of a healthier class than that to which Reynolds's Soldier's wife belongs.

* *

We owe an apology to Mr. V. M. Swamy, B.A., for not noticing earlier his interesting contribution to Tamil philosophical literature, "*Samarasa Gnana Chandrika*" (*சமரச ஞானசந்திரிகை*). The aim of the work is worthy of all praise; and any attempt to remove from religious and philosophical discussion the mischievous spirit of sectarianism and to help the different Hindu sects and schools of philosophy to understand and sympathise with each other better must be always welcome. The author tries to expose to our view the rock-bed of truth that underlies various sects and religions, brushing aside all those accretions which time, the ignorance, and the passions of men throw over and conceal it. The "*Chandrika*" deserves the attention of Tamil readers and student of philosophy; and is written in a style that is by no means wanting in elegance or strength. The get-up of

the book is all that can be desired as is usual with all books printed by the enterprising firm of Messrs. Thompson and Co.

* *

Another of the same author Mr V. M. Swamy's works is "Ratnamalika" (a garland of catechetical gems). Various questions that may suggest themselves to the mind of an enquiring Hindu are taken up and discussed; and the author, especially when discussing problems of religion, displays no small ability and fertility of thought. We congratulate the author on these two works; but we hope in future he will find his way to writing in simpler Tamil so that his works may find and appeal to a larger circle of Tamil readers.

* *

IN the present issue of the *Deepika* appears the first chapter of the story of a student Brahmin convert under the title of "Joseph Sastry", the translation of 'Harihara Sastry' into 'Joseph Hariharan' contributed by Mr. M. Harisankar of Trichinopoly. The story is very interesting and depicts a true picture of the characters that appear in the story. The story appears in parts in our Journal.

But as the thread of the story will be interrupted if published at long intervals, we intend bringing it out in a neat handy volume containing about 160 pp. Double crown 16 mo. before the end of November 1902. The price per copy is 12 annas. Those who wish to have it may apply to the Publisher 'Siddhanta Deepika', 161. Broadway Madras.

The Nrisimhaprasad Hariprasada Buch Metaphysics Prize.

1. "The Nrisimhaprasad Hariprasada Buch Metaphysics Prize" of the value of Rupees 200, shall be awarded annually for the best thesis by a University graduate in accordance with the subjoined conditions.

2. Competitors shall be graduates in Arts of any of the Universities of India (Calcutta, Bombay, Madras, Allahabad and Punjab) of not more than ten years standing from the date of their first receiving any degree, on the day prescribed for the sending in of the thesis.

3. Competition theses will be written in the English language on the subject appointed for the current year, and shall be sent in by the writers to the Principal of the Central Hindu College, Benares, on or before the 1st day of January. Each thesis shall be sent in a sealed cover together with a declaration that it is bona-fide the writer's own composition, and also an affidavit countersigned by a local Judicial Officer, or by the Principal of the College or Colleges with which the competitor has been connected in the past, to the effect that the competitor is a strict teetotaler and vegetarian.

4. The subject of the Essay shall be selected, each year, from the Philosophies of the East and the West by the Managing Committee of the Central Hindu College and notified not less than 12 months before the day fixed for sending in the theses.

The Judges shall be two in number and shall be nominated by the Managing Committee referred to above. Their decision shall be announced on the last day of March, three months after receipt of the theses.

6. The Prize-money will be forwarded to the successful competitor immediately after the announcement of the decision.

7. The Prize shall not be awarded, unless the Judges pronounce an Essay worthy of it.

8. Should a year pass without the Prize being awarded the interest of the Endowment then remaining unexpended shall be spent as the Board of Trustees, Central Hindu College, shall think best fitted for furthering the object and purposes of the Endowment.

SUBJECT FOR 1902.

(The Essay to be sent in by January 1st, 1903.)

"The Philosophy of the Purāṇas—to be worked out in one or more of the 18 Purāṇas."

BEN RES: }
31st Dec. 1901. } ARTHUR RICHARDSON,
Principal, Central Hindu College.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897

VOL. VI. } MADRAS, SEPTEMBER & OCTOBER 1902. { Nos. 4 & 5

TREE OF KNOWLEDGE OF Good and Evil.

The following passages in the book of Genesis have reference to the subject in hand: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the Garden, and the tree of knowledge of good and evil" (ii. 9). "And the Lord God commanded the man saying, 'Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die'" (ii. 16 & 17). "And they were both naked, the man and his wife, and were not ashamed" (ii. 25). "And the serpent said unto the woman 'Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as Gods, knowing good and evil. And when the

woman saw the tree was good for food, that it was pleasant to the eyes, a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that that they were naked.'" (iii. 4 to 7). "Unto the woman he said, I will greatly multiply thy sorrow and thy conception." "In sorrow shalt thou eat of it all the days of thy life." (iii. 16 and 17). "And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore the Lord God sent him from the Garden of Eden (iii. 22 & 23).

And now we ask what are we to understand by this story? Are we to take it literally, as many would suggest, or are we to leave it as a mystery too deep for words to explain? And yet this is the mystery of mysteries, the original mystery by which we came to be born and to die. And or we to leave this unexplained? If we can here get

a clue to our birth and death, can we not thereby unravel secrets by which we can surely prevent our death and rebirth and gain ever lasting life. And surely there must be an explanation, for the words Tree of life, and Tree of knowledge of good and evil cannot be mistaken in their real import, and these cannot be identified with any earthly tree actually in existence. The Tree here is clearly a metaphor signifying the soul's True Being in freedom (moksha) and its false life in Bhandas, the light and shadow of our human existence. As bound up in the world, the sum of our existence consists in our knowledge of likes and dislikes of what conduces to our pleasure and what gives us pain, and our memory of both as Doctor Bain would define it, the sense of similarity and of difference and retentiveness. That is to say our human knowledge is built up from our very birth of a series of acts and experiences which give us pleasure or pain or makes us indifferent and our sense of them, and Desire and Will are also slowly built up. The greater the pleasure we fancy a certain act or experience gives us, the more do we *desire* its repetition or continuance; the greater the pain we apprehend from an act, the more do we *hate* its repetition or continuance. But it happens also the greater the pleasure or the pain, the more prolonged its continuance, oftener it is repeated, the pleasure itself palls and we grow callous to the pain. Life may therefore be divided into a series of acts, or a sequence of them, one flowing from another, and close on each, each yielding a certain result or experience or fruit, be it pleasure or pain, good or evil. And God's injunction was that we should not eat the fruit of the knowledge of good and evil or experience the pleasure or pain which will flow from our acts of good and evil in this tree of worldly life.

And one can ask, why it is we should not seek the bent of our inclination, why we

should not secure the good in life, and the pleasure and happiness thereof, and avoid the evil, and the pain and suffering thereof, and the best knowledge that will secure to us to attain these ends? And God's injunction appears stranger, when it is seen that there is not only an injunction not to try to know the evil, but that there is also an injunction that we should not know the good. And to know the good, if not to know the evil, must at least appear to us to be our duty. And all our moral text books and lessons and sermons are intended to teach us this duty. And the fruits or acts resulting from our knowledge of both good and bad are both forbidden to man, and punishment for disobeying this Law or Word of God is said to be death itself with the further penalty of being shut out of partaking of the everlasting Tree of Life.

And of course that there may be no wrong in our *knowing* what is good for us and what is bad and in our *desiring* to seek the one and avoiding the other, provided we *can know* what is *really* good and what is bad, provided we can get what we *desire* and provided also that we *can know* what it is that we mean by the 'us' or 'I'. Do all persons understand what will *really* bring them good and what will bring them evil? Is every act which gives pleasure at once a good, and every act which gives pain a wrong? When the child cries for sweets, and struggles hard against swallowing a bitter potion is it really seeking its good and avoiding evil? When the school-boy chafes under school-discipline and desires to sow his own wild oats really avoiding pain and seeking pleasure? Does the man of the world when he seeks power and pelf and resorts to all sort of ways to gain that end really seek his own good, or when he chafes in a prison as result of his previous actions, does he think that it is for his good? And then again, when we seek pleasure and beyond our means, does not that really bring us suffering?

More than all, how many of us do rightly understand the 'I' and to which we want to minister? To the great majority, the 'I' means nothing more than the bare body, and the external senses, and is not the whole world engaged most strenuously in satisfying their bodily wants and appetites? How many do understand that they have a moral nature, how many that they have a spiritual nature? Even when we do know that we have a moral nature and spiritual nature, how many do try to act up to the requirements of their moral and spiritual nature, being more or less dragged and constrained by their worldly desire? In our ideas of good and bad, don't we confound our several natures, don't we confound with what is good for the soul, with what is good for the body? To most of us, the world and our belly is our God and nothing more.

Whence therefore this difference in people's likes and dislikes, whence their disability to suit means to ends and their ignorance of their real selves, and mistaking of one for another? Does it not show that there is an original want of understanding, a want of power and a want of real knowledge, a serious defect in all sorts and conditions of men? And when from want of this knowledge, the first wrong step is taken, the first mistake is made, does it not lead to a series of falls, and succession of mistakes, and does not man commit more mistakes in his ignorance when he tries to rectify one error than when he leaves it alone?

We do not propose to answer the question whence was this defect or ignorance in man, and what its nature is &c. For our present purpose it is enough to know and recognize that this defect is in us in one and all; that we are all full of faults and liable to err at every step. And these defects were in Eve, the original woman, typical of the lower man (Adam meaning the Higher life of man, pulled down by the lower part of him.) And when Eve saw the

tree was good for food, that is to say she only thought of what would give pleasure to her body and satisfy her appetite, regardless of the consequences, just as a child wants to snatch the sweets from a confectioner's shop. She saw that it was pleasant to the eyes: that is to say she only mistook what was not good as good.* She saw it was a tree to be desired to make one wise.† And when that most learned of the divines, full of his own knowledge and wisdom, wanted St. Maikandan to inform him of the nature of Anava or Ahankara or Egoism, what was the reply he got? The True Seer replied that the Anava or Ignorance or Egoism stood before him disclosed. One desires to be wise, as Eve desired, then learns much and thinks himself wise, and this is the highest type of Egoism or Ignorance.

So that it is clear that before Eve ate the forbidden fruit, she was ignorant and filled with Egoism or Anava. To say that the serpent or the Devil misled her is to carry it one step behind. If she was wise she would not have been misled by the wiles of the tempter. If she knew before hand what was to befall her, she would not have yielded to the words of the serpent, and disobeyed the word of God. She had as such no knowledge and no forethought. She was weak and ignorant even before the temptation. Being ignorant and weak, the moment the fruits of pleasure and pain were placed before her, she was dazzled, she was attracted, she seized them at once. And the devil vanishes from the scene. The devil, we take it, merely represents this inherent weakness or ignorance or Anava in man and nothing more. Adam and Eve typify the mere babes of human creation. There is something in the merest babe which makes it desire to live, and learn and

*பொருளல்லவற்றைப் பொருளென்றும்
மருளானும் மாண்பிதப்பு.

† அவா வென்ப வெல்லா உயிர்க்கு மெஞ்ஞானம்
தவாப்பிதப்பினும் வந்து.

know. It tries to put everything into its mouth whether a piece of bread or a piece of chalk, and it wants to feel the anatomy of every plaything it handles by pulling it to pieces. Can any amount of warning and advice prevent the baby from touching the flame of a burning candle! The loving parent no doubt gives the warning 'Don't touch, don't touch,' but the advice is all useless and the wise father usually allows it to get a singeing, enough for it to know the good and evil, the pain and pleasure thereof; and he takes care that the baby is not burnt. Throw a brilliantly coloured and glowing fruit of the strychnine tree, the baby will seize it and try to bite it, but the ever watchful father will take care to see that the baby does not swallow it. It is our love that prompts us to give instruction, advice, warning, and even chastisement but all this will be thrown away if the soil itself was not good. And in our wisdom we recognize that all this is no use, that the wayward child should be allowed to gain peace by tasting the bitterness "of sorrow in all the days of its life." So too, the All loving Father in Heaven told Adam and Eve what was not good for them, not to taste or desire the fruits of both good and bad acts, i. e. the pleasures and pains of this world. But they would not bear it in mind nor listen. Did not God know that they would be tempted, and did he try to save them from the Devil. No; he permitted them to be tempted. Nay, he willed them to taste the fruit as a father would take a child to touch ever so slightly the candle flame. "He whom the Lord loveth he chasteneth." "நல்லபரம சிவன் நம்மை வருத்துவது கொல்லவல, பொல்லாக்குணம் போகும்". And the misery and suffering that flow from our tasting of the fruit of good and evil acts is merely for our chastening, and purification, and this can only be done in this existence and no other; and the whole purpose and scheme of creation becomes thus evident. (Sivagnanabotha 1st Sutura 'மலத்துளதாமி.') It

is for the purpose of removing this defect or weakness or Anava or egoism in man that this life is given him, and every means which a loving Father can devise for his betterment is afforded him. But all such means do not influence each individual in the same way. The best of education, the purest of home influence, and the holiest of associations seem actually thrown away on some people. They have a bent of their own, their own individuality, and this thrusts itself out under all shades and under all cloaks. This contradicts with the theory that human mind is a mere *tabula rasa*. Youth and white paper take impressions as the saying goes. Evolutionists seek heredity to explain it. But it is now acknowledged that heredity does not explain all. The most modest model of parents have begotten the most vicious of children. Neither the Theologians of the West nor their scientist brethren have explained this aspect of the case, and we must confess this as the only one weak point in modern Christianity which their best defenders have not been able to strengthen. It will not require much thought to see that this story of man's first disobedience, and of his tasting the fruit of that Forbidden tree is nothing more than the Doctrine of Karma as told by all the Indian schools of Philosophy, including the Buddhists.

The knowledge of good and evil are good and bad Karma, நன்மை and தீவினை and the fruits thereof are the pleasures and pains derived from such acts. There is no harm in performing good and bad acts, but these acts should not be performed for the sake of the fruits out of selfish desire or dislike. And the moment these are performed with such desire, the thirst (அவா Trishna-Tanha) after such enjoyment increases, and the bonds of worldly existence are more and more made fast. The fruits of both are bad, and are compared to gold and iron-fetters and St. Tiruvalluvar calls them its

இருளேசர் இருவினை i.e. "the two kinds of Karma, darkness covered." It is significant how in the Indian Philosophic Schools the phrase *வினைப்பயன் நுகர்தல்* meaning eating the fruits of Karma is the commonest-expression and one which exactly corresponds to the eating of the Forbidden fruit of good and evil in the Biblical accounts. More than this the tree of good and evil fruits, one tree out of which both fruits are produced is a common figure in the Upanishads and in the Tamil Siddhanta works.

The following passages in Mundaka Upanishad iii. 1 to 4 which is repeated in the Katha and Svetasvatra Upanishads and is derived from the Rigveda explains the whole fully.

1. Two birds, inseparable friends, cling to the same tree; one of them eats the sweet fruit, and the other looks on without eating.

2. On the same tree, man (*anisa*) sits grieving, immersed by his own impotence. But when he sees the other Lord (*Isa*) contented and knows His glory, then his grief passes away.

3. When the seer sees the brilliant Maker and Lord of the world, and himself as in the womb of God then he is wise, and *shaking off good and evil*, he reaches the Highest oneness, free from passions.

4. Life sure is He who flames through all creation. The wise man knowing Him reaches of naught else. He sports in God, in God finds his delight yet he doth acts perform (truthfulness, penance, meditation &c) best of God universe he.

5. This God is to be reached by truth alone, and meditation, by knowledge pure and constant discipline. He is in body's midst, made all of Light, translucent; whom practised men sins washed away behold.

6. That heavenly-bright, of thought transcending nature, shines out both vast and rarer than the rare; far farther than the far, here close at hand that too, just here in all that see nestling within the heart.

7. By eye He is not grasped nor yet by speech, nor by the other powers, nor by mere meditation or even holy deeds. By wisdom calm, in essence pure, then not till then does one in ecstasy, Him free from parts behold.

The second mantra is thus commented on by Srikantacharya (vide Vol. II. p 74. of this journal): "The traditional interpretation of this passage is given as follows:

The Jiva bound by the shackles of beginningless Karma, having entered into many a body made of Maya (Physical matter) each suited to the enjoying of a particular fruit is subjected to a lot of incurable misery; and unable to ward it off on account of his impotence he does not know what to do and grieves. He is thus immersed in the ocean of grief caused by his great delusion. When however, by the Lord's grace, he intuitively sees Him, who as the Impeller dwells within Himself, who is gracious to all who is ever associated with Uma (Love and Light) then he attains to the unsurpassed greatness of the Lord, free from all grief. Therefore through Siva, who is independent and who has been free from samsara from time without beginning, is in contact with the body, he is not subject to its evils, as the Jiva is. Wherefore it is that Jiva and Parameshwara that are said to be in the cave of the heart.

St. Tirumular has the following stanza:

“வம்புபழுத்த மலர்ப்பழமொன்றுண்டு
தம்பாற் பறவை புகுந்துணத் தானொட்டாது
அம்புகொண்டெய்திட்ட கலத்துறந்திடிந்
செம்பொற் சிவகதி சென்றெய்தலமே.”

St. Manickavachakar calls the tree exactly இருவினை மாமரம், in the following beautiful passage

ஆயிடை வானப் பேரியாற் தகவயிற்
பார்ப்பதெழுந் தின்பப் பெருஞ்சுழி கொழித்துச்
சுழித்தெம் பந்தமாக் கரைபொரு தலைத்திடிந்
ஊழிந் ஒங்கிய நங்கள்
இருவினை மாமரம் வோர்ப் பித்தெழுந்த்
உருவ அருணரோட்டா வருவனாக்
சத்தின் வான்கிடை கட்டிமட்டவிய்
வெறிமொக் குளவாய் கோலி நிறையகன்
மாப்புனைக் கரைசேர் வண்டுடைக் குரத்தின்
மீக்கொள மேன்மேன் மகிழ்தலி னோக்கி
அருச்சுனை வயலுள் அன்புவித் திட்டித்
தொண்ட உழவர். பூத் தத்த
அண்டத்தரும்பெருன் மேகன், வாழ்க

Meanwhile, the heavenly mighty stream
Rises and rushes, crowned with bubbles of delight,
Eddies around, dashes against the bank of our
‘embodiment.

And twofold deeds of ours growing from age to age,—
Those mighty trees,—roots up and bears away.
It rushes through the cleft of the high hills,
Is imprisoned in the encircling lake,
Where grow the expanded fragrant flowers,—
In tank, where rises smoke of the *ugil*, where beetles
hum;

And as it swells with ever-rising joy,
The ploughmen-devotees in the field of worship
Sow in rich abundance seed of love!
Hail, CLOUD-LIKE God, 'hard in this universe to
reach!

and St Pattinattar has a much more elaborate
passage in regard to the uprooting of this *நச்சுமாம*
ரம் poisonous Mango tree in Tiruvīdai Marudur
Mummani Khovai (10).

The tree of knowledge of good and evil is the
Karmic Life of the individual, made up of the
accumulated acts performed by him remaining
in a perfect and unchangeable chain of causes and
effects, following the man close like his shadow,
as distinguished from the tree of life which is
the light in him. It is this Karmic existence
this tree of shadow which the Buddhists postu-
lated, and not anything like the tree of Life or
the true soul postulated by the theistic Hindu
Schools and they recognized nothing higher than
this impermanent though continuous (as a stream)
Karmic Life. To them all existence seemed
only as sorrow and evil, and complete cessation
or annihilation of this karmic existence, by the
attainment of mere knowledge, constituted their
highest end. To them there was no joy in life
and no means of attaining to such joy, as they
would not recognize the all-loving Powers of
the Supreme Lord who could grant them such
Joy out of His immeasurable grace. The
Siddhanta no doubt postulated with the Buddhist
that his body (birth and death) must cease, his
feelings must cease, his life must cease, his
understanding must cease, and that his egoism

must cease. But how and whereby could this
cessation be brought about? The means are set
forth succinctly in the tenth and eleventh Sūtras
of Sivagnanabotha.

அவனே தானே யாகிய அந்நெறி
யேகனாகி இறை பணி நிற்க,
மலமாயை தன்னொடு வல்வினையின்றே.

“காணாத கண்ணுக்குக் காட்டு முளம்போல
காணவுளத்தைக் கண்டுகாட்டலின்
அயரா அன்பின் அரன்கழல் செலுமே.”

They are, becoming one with God, and dedi-
cating one's acts to God, and unceasing Love
and devotion to Him. But such dedication, one
brings himself in harmony with the divine law,
and loses his pride of self and self-knowledge,
and his own ignorance and Karma cease to
operate, the man's whole being becoming beau-
tiful by the Food of His Grace. As clearly
distinguished from the Buddhist ethics and
Psychology, the Siddhanti believes not that his
salvation can be secured except by such self-
renunciation, and love of the Supreme.

“இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.”

“வேண்டுதல் வேண்டாமையிலான் அடிசேர்ந்தார்க்கு
யான்மீடும்பையில.”

பற்றுந் பற்றற்றான் பற்றினையப்பற்று
பற்றுந் பற்றுவிடற்று.”

“பிறப்பென்னும் பேதமை நீக்கச் சிறப்பென்னும்
செய்பொருள் காண்பதறிவு.”

“உணர்ந்தமா முனிவரும் பரோடொழிந்தார்
உணர்வுக்கும் தெரிவரும் பொருளே
யினங்கிலி யெல்லா வயிர்சுடற் முயிரே
யெனைப் பிறப்பதற்கு மெம்மருந்தே
கிணிந்ததோரிருளிற் தெளிந்ததுவெனியே
திருப்பெருந்துறையுறை சிவனே
குணத்தடாமில்லாவின்பமே யுன்னைக்
குறிக்கெனற் கென்ன குறையே.”

He is the one not comprehended by the Gods
and the wise (power of egoism). He is the Life
of all life. He is the supreme panacea for all the
ills of the flesh; and obeying His Law, no one
knows death or birth. He is the shining Light

* God, 'like clouds is gentle and fierce too,' nourishing both the
wicked and good, and in time rooting up the wicked.

of our dark existence. He is the one Joy but not born of life, born of Prakriti guna or the world and transitory; and partaking of this Joy our highest desires are completely fulfilled, unlike the joys of this world which ever creates a flaming desire, a thirst after them more and more like the unquenchable thirst of the confirmed drunkard. This supreme and resistless Joy as shown in other stanzas of the House of God கோயிற்றிருப்பதிகம் fills our hearts, like the flood brooking not its banks, when in all humility and love, our body and heart melts in his service.

The contrast between the transient world's joy and the Joy that transcends all states, without end நிலாப்பதங்களி யாவையுங் கடந்த இன்பம்) is well brought out in the following stanza by the same Saint Manickavachakar.

இனைத்தனையவு ன்ளதொர் பூவினிற்றேனுண்ணுதே
நினைத்தலும் காண்டலும் பேசுந்தொறும் எப்போதும்
அனைத்தெலும் புண்ணை ஆனந்தத்தேன் சொரியும்.
குனிப்புடையானுக்கே சென்றுதாய்கோத்தலம்பி.

When this joy fills him, then does he sport in God, delight in God, as the Mundaka says, then "does he love God, delight in God, revel in God and rejoice in God," as the Chandogya puts it. In this condition of Svaraj, when he can exclaim 'I am the glorious of the glorious, neither pain nor pleasures of this world-the fruits of the forbidden tree can touch or attract him, though he desists not from doing his duty such as truthfulness, meditation, tapas &c and in this condition even "if he moves about there laughing or eating, playing or rejoicing (in his mind), be it with women, carriages, or relatives," (chandog viii. 12 3) these acts will not affect him, as fire cannot burn a man who is practiced in agni stumbha (see the principle stated in Sivagnana Siddhar. X 5 & 6.)

Compare this with the Christian aspiration to divine joy.

"If to any the tumult of the flesh were hushed, hushed the images of the earth, and water and air, hushed also the ruler of heaven, yea the very soul be hushed to herself, and by not thinking on self, surmount self, hushed all dreams and imaginary revelation, every tongue and every sign, and whatsoever exists only in transition, since if we could hear, all these say we made not to ourselves, but He made us that abideth for ever. If then having uttered this, they too should be hushed, having roused our ears to Him who made them, and He alone speak not by them, but by Himself, that we may hear His word, not through any tongue of flesh, nor angels' voice nor sound of thunder nor in the dark riddle of a similitude, but might hear Whom in these things we love, might hear his very self without these (as we too now strained ourselves and in swift thought touched on the eternal wisdom which abideth over all)—could this be continued on, and other visions of far unlike be withdrawn, and this one ravish and absorb and wrap up its beholder, and these inward joys, so that life might be for ever like that one moment of understanding which we now sighed after, were not this, enter in My Master's joy; (St Augustine's Confessions Book ix.)

வான்கெட்டு மாருத மாய்த்தழல் நீர் மன்கெழுநு
தான் கெட்டலின்னிச் சலிப்பரியாத் தன்மையனுக்கு
ஊன் கெட்டுணர்வுகெட்டுயிர்கெட்டுடன்னுள்ளமுடபோ
நான் கெட்டவாபாடித் தெள்ளேனம் கொட்டாமோ
உலையற்ற தொன்றைஉன் செய்யு முமாகான்
கரையற்றதொன்றைக் கரைகாணாருமோ
இலையற்ற நீர்போற் சிந்தை தெளிவார்க்கு
புலையற்றிருந்தான் புரட்சடையோனே.

Compare also.

"நானுமதித்து தன்மமதித்து
உன்னுமதித்து வுயிருமதித்துடன்
வானுமதித்து மனமுமதித்துயின்
நானுமதித்தமை நானறிவேனே."

"புத்தகனற்றுப் பொதியற்றுச் சாமாமபுலங்கனற்றுப்
பேதங்கனமற்றுப் பேராசை யற்றுப்பின் முன்னற்றுச்
காதங்கரணந்த ஞமற்று வானந்தக்காடிலிலே
ஏதங்களைத் திருப் பேணிவைவா கச்செய்கம்பனே."

The original fall was brought about by disobeying God's Law, by opposing our will to his Will, and the only way of salvation consists in establishing the harmony of will between His and ours, and completely subordinating our will to His own, and allow His Will to be done as it is in heaven.

When we were first created, we were just like children, fresh and innocent fully trusting and depending on our loving parents, without caring for the morrow, fully obeying their dictates, and never asserting ourselves nor becoming self-willed. But the child preserves this condition only for a short time, it would abide by the loving words of wisdom and warning given to it, it will know for itself and slowly its desire and self will are developed and in its ignorance and conceit, it accumulates the load of Karma. And unless we become again like children abiding in trust and faith completely on our Beloved Father we cannot get rid of this sin and sorrow. And unless we become born again we cannot see the Kingdom of heaven as declared by the same Jesus Christ, whom the world thought he was beside himself i. e. mad. And our St. Tayumanavar likens the nature of the

“பாலகோடு பேயர் பித்தர்பான்மை யென நிற்பதுவே
சேலக்குளானியர் தம் செய்கை பராபரமே.

saintly to the babes, and lunatics and men possessed.

Karma or வினை simply means an act and this act may give pleasure or pain and if it gives pleasure it is called good and if it produces pain, it is called evil. Every good act is right and every evil act is wrong, or Punyam or papam, Virtue or sin. Sivagnana Siddhiar defines *papam* and *punyam* as உயிர்க்கு தம்செய்தல் doing good to all sentient creatures and உயிர்க்குதம் செய்தல், doing evil to all creatures in the largest and broadest sense of the term, in the same way as any modern utilitarian Philosopher would define these terms, and we have no doubt that the definition is quite

correct from any point of view. When we interpose conscience in the middle as a judge of good and evil, right and wrong, it is seen how varying the consciences of men are, and so we must necessarily seek a higher authority or test.

Karma therefore signifies acts or series of acts or the aggregate of human experience, acting and reacting on each other; and Law of Karma means the invariable order or Niyati which results, pain or pleasure attach themselves to a doer in accordance with the kind of acts performed by him, in accordance with the maxim நன்மை விதைத்தால் நன்மை விளையும், தீமை விதைத்தால் தீமை விளையும் “He who sows must reap accordingly”.

One result of this law is that the respective fruits have to be enjoyed in a suitable body and this body is determined by the Karma performed by each, (Vide Sivagnanabotha II 2 ab) and if his previous Karma was good, he will get a good body, and if it was bad, he will get a bad body. And this accounts for the myriads of Physical bodies in every stage of development to the highest, from that of the æmœbac to that of a Christ or Manicka vachakar possessed of every varying mental and spiritual characteristics. The more good a man performs, the better and more developed body does he get with the accompanying development of mind and heart and the result of this privilege is that he is enabled to get a purer and purer body, which the more it becomes pure will reflect the Light and Glory of God, so that when man reaches his physical and mental perfection, he reaches the spiritual perfection of complete merger in the supreme Light. And of all bodies, the human body is the one in which a man can work out his salvation, and therefore is he enjoined to take time by the forelock and do good while this body lasts, if not to secure salvation in this birth, at least to secure a better body in which he can carry on the good work.

“ எண்ணரிய பிறவிதனின் மானிடப் பிறவிதான்
யியாதினும் அரிதரிதுகான்
இப்பிறவி தப்பினு லெப்பிறவி வாய்க்குமோ
ஏதுவுருமோ வறிகிலேன். ௧௦
Hence தானந்தவந்தரு மஞ்சந்ததமும் செய்வர்குவ
ஞானந்தனையினைய நல்லோர் பராபரமே.

And so this doctrine of Karma instead of leading to quietism and indifference, inculcates life of active beneficence “desiring the welfare of all” and furnishes as good and sure a basis for perfect ethical conduct as any other system in the world.

But even when doing good works, he is not to have any regard for the result, he is to do it without tasting the fruits thereof, as this tends to bind him to the world still by producing the physical body and will not effect his final release from this body; and after performing evil & good, he attains to இருவினையொப்பு, becoming balanced in good and evil, pain and pleasure. This does not mean that he should so perform actions that all his good actions will weigh as much as his bad action, or doing as much punyam as papam, but it is attaining to a condition of viewing deeds either good or bad without either liking or disliking, a condition of being described as வேண்டிதல் வேண்டாமையிலான். In such a condition, man is not impelled or attracted by any thing which will give him pleasure, he will not be deterred simply because it will cause him pain. Such objects of desire in the world are wealth, health and gratification, and we hate all those acts which will produce the opposite results. To such a person, wealth and poverty, food and poison, praise and blame will be equally welcome, and one looks on all these as one looks on dust or chaff without desire or aversion. It is when a man attains to this condition of வேண்டிதல் வேண்டாமையிலான் or இருவினையொப்பு that he is led in pursuit of the highest Ideals to do the greatest acts of heroism and the most magnanimous acts of self-sacrifice, and suffer the greatest

martyrdom. The story of the churning of the Ocean is full of this meaning. The gods who were pained at their poverty, and desired wealth, came to reap the fire of the poison, which arose as a result of their own self-seeking and the Supreme Being who appeared there, not for the sake of any reward, but for the sole purpose of saving the distressed gods, was not affected by the Poison which He swallowed.

So that when God willed to create this earth and the heavens, it was not the result of a mere whim or play, it was not for his own improvement or benefit, it was not for his self-glorification or self-realization, but he willed out of his Infinite Love and Mercy towards the innumerable souls who were rotting in their bondage, enshrouded in Anava mala, without self knowledge and self-action, that they be awakened out of their kevala (கேவல) condition and move into the cycle of evolution, (சகல) births and deaths whereby alone they can effect their salvation. Once helped on to this, by being given bodies, faculties &c out of matter, they begin to do, accumulate karma, which has to be eaten fully before the இருவினையொப்பு the indifference no pains and pleasure, can be gained. In the process of eating the ‘bitter fruits’ and gaining ஒப்பு one gathers experience and wisdom and the knowledge of Truth. And unless this Truth be gained, the soul’s salvation is a mere myth and nothing more. J. M. N.

PROFESSIONAL BIAS AND POINTS OF VIEW.

In looking out upon society, whether of the past or the present, we perceive individuals and classes each with claims of its own more or less plausible, contending for an adjustment of affairs according to plans that baffle one another. Truth is said to be here, or there, or somewhere else. While all are in general satisfied that it exists—that truth is, whether we have found it or not—all feel equally well assured that dis-

cordant statements of its character cannot be alike true, but must give place, in silent acquiescence, to some one statement which alone accords with the truth, the whole truth, and nothing but the truth. So also is it with right and wrong, virtue and vice. Whatever a few speculatively paradoxical minds may think truth and right and virtue live somewhere it is believed; even although inquirers and moralists may differ as to their nature and whereabouts. Unless we are fortified against general scepticism, by being forced to commit ourselves, without much hesitancy, to certain great maxims of life which secure its ongoing, we should run a sad hazard of surrendering life to chance, esteeming one thing as true as another, and all courses of action equally virtuous. But a result so lamentable is impossible, so long as men are men; for however some striking folly in speculative scepticism may perplex even the bulk of mankind for a time, sooner or later it is expelled from the mind as untrue, while the daily life of everyone gives it the denial, and puts it out of countenance by a perpetual experiment. On this account, notwithstanding the confusion and hubbub and clamour that are ever filling the world 'through controversy, men have always something to hold by; something beyond the reach of polemics and brow-beating, volubility; something which survives every shock, however seemingly disastrous; a world to each in which he 'lives, and moves, and has his being.'

Yet, true as this is, how few believe it; how may fewer act upon it! Each one looks out upon society from his own 'point of view'; and forgetting that his station is a point and nothing more, he infers freely concerning men and things at a distance just as if they were at hand. The point which he occupies is constituted the centre point of the universe and round it with the compasses of ignorance and vanity, he draws a circle, which is vainly imagined to include everything at a glance and to bring everything into such a relation to the observer as will enable him to pronounce infallibly upon it. In this way; many most benevolent people torment themselves with the thought of an amount of misery which does not

exist. With faculties, temperaments, pursuits, professional biases, and circumstances differing from those of others, they cannot understand that there should be happiness found in anything which presents no delectable aspect to themselves. It would be well, indeed, if this habit of mind were confined to the class whose pulses beat with love of their fellowmen; although even such often times retard the objects they are seeking, by obtruding on others in one set of conditions what would be appropriate in a different set only. But the truth is, that individuals of every style of character are guilty of this mistake; nor are any so often so as those who are most clamorous in their outcries respecting their fellows; questioning the reality of religion unless it wears a cloak of a special shape and colouring; even going so far as to suspect the presence of a genuine human affection, if its methods of manifestation be not of a particular sort and description. In fact, no man whatever is free of more or less of this tendency of mind. Everything in one's circumstances conspires to form a medium through which all men, opinions, politics, religious sentiments, habits, and amusements, as well as whatever else enters into the substance of life, are obliged to pass before the mind forms its judgment of them. And thus we 'see but in part,' because we see all things in relation to ourselves—in relation to our imperceptible point in the circumference of being, supposing it to occupy the centre.

In considering this matter, one might almost think that the mistake is impossible of correction, since no man can transport himself out of his circumstances and at a leap reach the centre of being. It is certainly true that, as men, we are ever subject to some influence or other which will narrow or pervert our opinion. But it is wonderful how much can be done towards the rectification of this evil. A careful survey of the causes of danger; a perpetual vigilance respecting the operation of the passions which often of themselves lead us astray in our judgments; a combination of various means, so that the defect of one may in some measure be supplemented by another; and

the frequent use of the imagination in order to suppose circumstances which may materially differ from our own, these and such like exercises will go a far way in assisting us to perfect our estimates of men and things. But no influence, in biasing our judgments, is more general and efficient than the professional element; and none, therefore, demands greater attention to it, in order to allow for it. We find men of precisely the same description of mental character differing from one another in some point, from no other apparent cause than professional bias. A man's opinions are thus in a great measure formed by his business; as if truth were not truth, and right right, whether a man be a lawyer or an engineer, a mechanic or a merchant, a philosopher or a poet.

It may somewhat tend to stimulate mutual toleration towards one another and to direct attention to one of the most influential sources of error and wrong if we take a rapid glance at a few of the professions, looked at in a general way, and by no means implying that exceptions never or even infrequently occur to the description of classes which our survey may suggest to the notice. The select spirits of the world are found in all professions; they survive every untoward influence to which their circumstances may expose them; piercing with keen vision into the heart of things, however disguised by convention and the ceremonies of familiarity and custom. For illustration, then, let us begin with the point of view which may be called the *Mercantile*. From banks and counting-houses, from ledgers and day-books; from importing and exporting of goods; from the godowns and the shop tables; from whatever is best fitted to accumulate money in an honest but skilful way, the merchant looks out upon society, and on everything which relates to life and futurity. If liberally educated, and with his mind expanded by warm and generous affections, he will not be sordid in his ideas. But he will be practical—thoroughly practical—meaning by that term in his own sense, a man who adjusts the worth of others by their power of realising something which can be valued according to a common

standard of Rupees, annas, and pies. He is willing to have school masters and priests, philosophers and even poets for society. But their labour must be seen to be more or less related to social utility. It must fit the individual who comes within its influence for being what is called good member of society, an active social unit; not a dreamer, nor a frivolous connoisseur in the fine arts, as the speculative thinker or the man of taste is sometimes termed. If it produces industry, good morals, cleverness in an honorable profession, or any other obvious benefit, it is valued. The apophthegms of didactic poetry thus find their way into his category of useful commodities; and for the same reason, all forms of poetry which do not embody, in so many words, a moral precept or two, are excluded from the privileged position. It is easy to see how opinion on every topic should be more or less affected by circumstances in themselves so peculiar, and differing in so many respects from those of other people. Religious views, political opinions, ideas of books and works of art will all be modified, in the case of such a one, by the special class of influences with which he is surrounded. An opinion which is very general or abstract in its enunciation or which seems to jar with some authorised maxim of good morality, will be doubted as to its truth, or unceremoniously dismissed to the domain of the trifling, the fanciful and the useless. Facts tell strongly on such a mind. Everything that is plain practical, supported by manifest reasons of policy and social safety, finds ready access to it; whatever appears fine-spun, farfetched, bookish being set apart for the exclusive use of gentlemen who have nothing to do or whose delicacy of health unfits them for taking their share in the practicalities of life.

Otherwise, however, we should expect it to be with the teacher—him to whom the education of their rising life of the world is entrusted. Doubtless one so learned as he, who inspires 'gazing rustics' with a growing wonder 'that one small head can carry all he knows' is posted on the central point of view, and looks not partially, but in a whole way, on things as they come

within his comprehensive scope. But here, also, the mode of a profession indicates the universality of influence which circumstances exert over the opinions and sentiments of mankind. If one were adequately acquainted with modifying forces, it would be the easiest matter in the world to select from among a thousand the special man who wields the authority of Schoolmaster over the little community who daily receive their portion of mental aliment at his beneficent hands. The teacher of youth, when his failing leans to the virtuous side of over-fondness for his profession, is apt to square everything by the rules and maxims prevalent within the territory over which he has been set to reign. Precision, system, and authority, are his darling ideas. All flights of imagination within the region of plain life he despises; they are not reducible to law and calculation, or at least he does not very clearly see that they are. Truth thrown out in lumps, and lying in irregular insubordinated masses, wants those marks of verity which with him are indispensable in order to compel confidence in its claims. Quite otherwise is it when truth comes in the form of a regular graduated system, broad at the base and beautifully tapering at the apex. A system so orderly is respected, if it be not adopted. It is scholar like; and whatever is so fulfils the preliminary conditions of truth. In like manner, as authority is interwoven with all his ideas of progress and good management, he dislikes, in general speculations, all innovations, unless they approach gently, curtsying as they advance to old use and wont, and propitiating a hearing by making it possible to join in hearty union with what is, without expelling or overthrowing

Yet his tastes and sympathies are much more liberal than those of common men. Beneath his straitened and monotonous manner there is often a genuine relish of the exquisite literary and philosophical remains of antiquity, and a refined sensibility to the proprieties of writing in whatever form they appear. But, then, a grammatical blunder, or a foreign expression, or a special usage of construction, or any liberty which is justified by a law that is above all technical

law, runs a hazard of damaging, in his estimation, the contents of truth which may form its freight and the freight of the context. His liability on the part of the pedagogue to take offence at such misadventures of authorship, does not arise from any inherent finicalness of disposition which distinguishes him from other men, but rather from a professional bias, which leads him to associate truth with certain kinds of excellence habitually present to him, and to pass judgment against truth of opinion when it comes robed in a tattered literary garb, pieced up partly with the author's own barbarisms, partly with those of writers not advanced into the roll of legislators, and partly with a wanton mannerism which violates custom so that it may please itself. The tendency it should be observed, is to test one sort of truth by the criterion of another sort of truth; namely, truth in itself by a truth of style. The daily life supplies a colouring matter through which everything else is seen, of whatever sort or nature it may be, modifying the point of view, and communicating much of its own tinge to the objects on which it rests.

If the schoolmaster is chained to his special point of view, nor can reach the centre, however faint he would if he could, not less so has the lawyer his stand-point, on which he is located, and from which he looks out upon the busy theatre of life, where all the transactions are performed which yield him employment. Although his habitual duty seems especially suited to sharpen the wit and to communicate a power of seeing through the false appearances of things, yet some how or other, by a law which overrules all the many laws that he finds himself daily directing, he too is biassed by profession, and he too must acknowledge that his point of view is indeed but a point. Truth and right with him are apt to become mere matters of fact, having no independent existence, no force or obligation which authority has not defined and communicated. Cases of conscience also, or the nice scruples of an eccentric, but religious mind, are very likely to be misconstrued by the lawyer if they

disturb the equilibrium of society and he subsides into a mere limb of the law. Unused to appeal from what is to what *Ought to be*, he looks at everything through a professional glass. If the letter be violated, no matter that the spirit be preserved; at last he takes care of the one, and feels no urgent necessity for concerning himself with the other. Surmounting his special culture, he may indeed glance with his eye in the direction of the abstractly just and equitable; but unless his professional bias be counteracted by a very general education, how feeble is the interest which the one inquiry awakens in his mind compared with the other! How seldom will it detain him for more than a moment or call forth other than a passing wish that such a law should be so and so, instead of something else which it is, and which has made it ineffective in some case that had unusually attracted his sympathy.

We come, again, to the priest, and ask whether more than a point is occupied by him—whether he also be an exception to the general rule. Alas, no; he is one with others in subjection to a professional bias. The credit of his form of religion, and especially of the special section of it which he himself professes, is only too apt to supersede with him the general interests of religion's truth and sincerity. The external services of religion, as they are the chief employments of his life, perhaps almost the only ones, become prominent in his estimation to the exclusion of other services which nature and general considerations enjoin upon mankind at large. Religion, instead of being made the grand regulative element and force in character degenerates into mechanical observance of ceremonials the significance of which he neither understands nor cares to understand; and it is distorted into a panacea for all necessities whatever. Religion thus, to a great extent ceases to be religious, and becomes the fabrication of the priest, not one with nature and truth, but contrary to and subversive of them. The torch of religious truth grows dim, and the priest shakes it but to quench out the feeble flick-

ering flame. The priest too has his professional bias and that of a wide-reaching influence for evil.

Is not the philosopher free from it—the man who stands on the mountain-tops of knowledge? Indeed no, any more necessarily than others. He discredits common sense or the general intelligence of mankind; the universe and all it contains evaporates into a thin nothingness, a less than a dream in a dream in his estimation; and he vaunts himself as the possessor of an insight which the rest of men do not possess. He begins system-building; and rather than bring his brick and chunam from nature, he will fashion the whole thing out of the materials of his brain.

What, finally, of the poet? Must we give him up too? Yes, if he yields to his tendency. Dwelling in the airy realms of fancy, he waxes bold and puts shame on the senses of men. Everything is gross which is not visionary; what is not exalted into the ideal is supposed fit only for the common herd of men. No, the pulse of the poet must beat high in sympathy with every form of humanity, so far as it develops itself in a genuine manner; or he must be pronounced partial, one-pointed in his view, having a 'local habitation' and a limit.

We return, therefore, to the position from which we set forth, and reassert that everyman has a point of view from which he looks out upon the world and society. The illustrations which have been given are, of course, only a few of what men afford; all classes and descriptions of persons, as we said before, being under more or less of the partialness of view. It must also be added, that the cases selected for illustration have been made descriptive of the tendency in its most conspicuous form—rather as it has appeared, or still appears now and then, not as it needs to appear. For it is a glorious truth that thousands of all professions have in every age bravely fought with their professional bias, restricting its force where its annihilation was impossible. In particular, it should be noticed that the profession of the schoolmaster or the educationist is in itself one

of the most dignified in the whole range of task works, and that the individuals who discharge its honorable functions are everyday rising in general culture and health of sentiment. What is true of this profession is true more or less of all the others. The lesson, however, which this discussion illustrates is two fold, referring to one rule by which we are to form our estimates of one another, and to the implied precept it contains concerning our duty in the evolution of our personal character. It is certainly impossible to test opinion without considering from what point of view it has been formed. An account of something may be a true one, as taken from a certain position; and it is necessary, through imagination and otherwise, to attempt to place ourselves in the same point before we pronounce it true or false. A point of view, it should be always remembered, may admit of indefinite improvement. The less partial it is the better; the nearer it places us to the centre-point of the universe, the fitter would it serve to enable us to form adequate beliefs. At best, indeed, we must ever remain infinitely far off from that centre; for our faculties and range of view are, in the nature of things, limited. Instead of vainly dreaming to escape the bounds of ourselves, we must be content to be what at best we can become and we must make the highest use of the powers appointed us towards this end, since in the words of the poet, the powers denied concern us nothing." N. B.

THE STUDY OF VERNACULARS.

For the last ten months the subject of Education has been making a stir in the atmosphere of India. It began with the home thrust of Lord Curzon at the Educational Conference, Simla, which had the rare fortune of rousing many a Hindu out of his sleep of sombre indifference. Thus made alive to the responsibilities devolving on him the educated Indian talked and wrote spiritedly for some time, eager to be first and loud to be heard. It was indeed so much the fashion of the day that every one that can

use his tongue or wield his pen thought himself bound to say something. Thus for a few months, it was freely discussed in the drawing room and unsparingly criticised in the newspaper. But when the discussion was at its highest, when the different aspects clearly defined and carefully treated were about to stamp indelibly on all those that came in contact with it, the interest of the public slackened and the whole scheme has ended but in smoke.

To those then that sincerely expected something salutary, something that would better the existing state of affairs, this has been a serious disappointment. That this is not a subject of to-day adds to it though some extreme optimists derive consolation instead.

Now whatever be the influence of this disappointment on the other branches of study, there cannot be two opinions as to its having fallen pretty roughly on the vernacular. In spite of the well-meant efforts of His Excellency, the Director of Public Instruction, Madras and the members of the University Commission have strongly set themselves to impede its progress, nay, they are trying, if possible to vote its dismissal. To urge so strongly against a subject that would least affect them they should indeed be moved by as strong reasons; but a short survey of the other side will be enough to show that their opinions are either prejudiced or founded on a false basis.

To argue in general would be to make things vague and to confound the already confused state of affairs. I shall therefore restrict my remarks to Tamil which has been thought the least useful but the most difficult of the vernaculars of India.

It is indeed true that from a commercial point of view, Tamil is next to useless. It is the vernacular of a few districts and even there can be well managed with Hindustani or English; nor does it possess any merchantable literature. But that apart from this consideration which is after all due to lack of encouragement, Tamil is as good as any other language to the ordinary man, nay better and more

important to the antiquarian and the scholar it is the object of the following pages to show.

To speak about the antiquity of the language or to enumerate the great men that have contributed to its literature time and space do not allow; but if the same consideration keeps me from expressing the manifold advantages to be derived from a study of this neglected tongue, it would indeed keep me from a duty which, both in the interests of the language whose cause I now uphold and in justification of my own rather bold statements, I should discharge to the best of my ability.

That the Dravidians had attained a degree of civilization and culture, superior to the then known world, that they took the lead in Philosophy and religion as well as in the handicrafts of masonry and architecture, antiquarians have long since agreed among themselves. But that their attainments are even now unrivalled, that their polished gold with the dust that has been adding these years of neglect and ill-use is still better than the fresh Anrum of the modern mine, that their very progress has not been fully appreciated much less followed even in these days of boasted evolution and enlightenment, it shall now be my business to substantiate.

Perhaps it is the recent advancements in science that more than anything else give this century, its chief claim for admiration. But any authentic account that proves beyond question, that the wonders of the present day are nothing to astonish the Dravidians because they have long since passed through this stage establishes thereby their superior intellect and greater culture. Unfortunately we are left with no complete treatise on the subject to consult at our will and discuss at our pleasure. Our sources of information are their other books which occasionally contain traces of their researches in science that have to be gleaned with difficulty and to be understood with care.

Now magic, everybody will own, is but the representation of the facts with the primary causes con-

cealed as to give undue prominence to the secondary ones. Such an illusion the Hindus were ever famous for producing and this excellence not only shows their culture in science but a rather critical study of it. Then again such ideas as the Indestructibility of matter, the evolution of water when chemical combination takes place the origin of the cosmos in a revolving ball of gas, the property of magnetism in certain bodies and that of inertia in all of them certainly go to prove their greatness in science since we come across these in books that are too genuine to admit of interpolation and too ancient to be tampered with by the modern advancements.

Taking advantage of the mythical spirit of the populace, the sages of the time introduced scientific and sanitary principles into the very manners and customs of the people. You can, for instance, never induce a Hindu to get shaved on an Eclipse day.

The Deepavali serves to get a pair of new clothes to everyone in the land thus protecting from cold even the poorest of men. The white washing of the houses on Pongal day serves to strengthen the houses that were left to the mercy of wind and rain for the three months previous. To one affected with small pox every arrangement is made to keep him cool. The people in the house would rather starve than keep the sick man without his curd and coconut water. You wonder whether all these are scientific. Consult any authority on the subject and you will be soon convinced of the truth. I remembered once having heard from an L. M. S. that to the Hindu that regularly goes through the ceremonial prescribed for him, medicine is but a superfluity.

If now you pride yourself in language, the researches of Maxmüller and the recent discussions in the *Siddhanta Deepika* would have eased you of it. There you would have found how perfect Tamil is and at the same time how ancient. Very musical by the exclusive possession of 'ய' and 'ஊ', very scientific as to its grammar and collocation, it is philosophical to the highest degree. Nowhere else the terms are more

adequately chosen. எழுத்து (letter) means a picture ; உயிர் (vowel) is the life giving element ; மெய் (consonant) is the body for the residence of the soul. Every thing that happens to our body can with a little change be applied to the transformations of the consonant, its mode of combining with the vowels &c.

In the realm of philosophy they take the lead. The digest of the whole of the present deductive logic is neatly and concisely put in the fourteen sutrams of Alavai (Measure). The செம்பாட்டியல், a chapter in தொல்காப்பியம் is a scientific psychology and most of the அகலியல் sutram is treating about the inner man, have analysed the feeling and passions of man to a remarkable degree of perfection. The sacred kural of Thiruvalluvar is a master-piece of Ethics in as sublime a style. It is the oldest work of the kind and a just source of pleasure to the Hindu. It is still without its parallel in the History of literature as also the sacred hymns of the four sages of Hinduism. Other treatises on Ethics are Naladiar, Palamoṟi &c.,

Religion was then in a highly developed form. At a time when a scientific system of worship was a nonentity, when idolatry was the universal vogue, when man worshipped but his passions and his pleasures, to the credit of the Hindus it must be owned that they had formed and perfected a religion that is still the glory of the east and the puzzle of west. It is the glory of the east because it gives a clear conception of God in a simple and yet scientific form. It is the puzzle of the west because Sankara's philosophy which is but the first stone in the flight of steps leading to the Edifice of Saiva Siddhanta they took nearly 600 years to grasp. It is not polytheism as many have mistaken it to be nor is it even the philosophy of Sankya as Mr. Clayton has understood it. It has nothing to do with the ten avatars of Vishnu, or the whole range of Gods and Goddesses that are so held in awe in certain parts of India. It is as far from any one of the six systems of Indian philosophy as it is from Materialism or Mahomedanism. It is a scien-

tific system of thought embodying the three entities; God, Soul and Matter with evolution for its under current. To earnest seekers after truth, I may here say that a clear view of this doctrine is to be found in the fourteen Siddanta Sastras and in the able commentaries of Sivagnana Swamigal and others. There they refute the arguments of the Materialist and the Idealist, at every substantiation of the Saiva doctrine for it must be distinctly understood that the evolution of these people (the Idealists, and the Materialists) is of an earlier date. The sacred hymns of the four Samayachariars as also those of the sages Thayamanavar form but an elaborate commentary of the Siddanta Sastras. The philosophy is explained in a terse though lucid style and the similes are so well chosen that even the most careless reader cannot help having a clear conception of his creator, the world and himself.

Nor was their proficiency in medicine of a less satisfactory nature. The books on medicine are a real treasure to us. With a few observations on Botany every book proceeds to analyse the plants chemically and prescribes the portions for particular diseases. The surgery of Theyrnyar and others are still miraculous to the medical world. In our own day the books on Materia Medica and the stores of Messrs. W. E. Smith &c are standing proofs of the greatness of the Dravidians for at every page of Materia Medica we see Tamil names given and most of the extractions in the dispensary of Messrs Smith & Co., are from herbs.

But greater than all these is their excellence in literature. This was their favourite field of pleasure, their pastime stay and consolation. The Historical Epics Sillappadikaran (சிலப்பதிகாரம்) and Manimegalai (மணி

* The fourteen Siddanta Sastras are

1. Sivagnanabodham (செவ்வெளப்போதம்) 2. Sivagnana Siddhi (செவ்வெளிப்பாடு) 3. Irupairupakthu (இருபைரூபகிது) 4. Tiravunthiar (திருவந்தியார்) 5. Tirukkalitruppadi (திருக்கலித்ருப்பாடி) 6. Unmainerivilakkam (உண்மைநெய்விளக்கம்) 7. Unmaivilakkam (உண்மை விளக்கம்) 8. Sivaprakasam (சிவப்பிரகாசம்) 9. Kodikavi (கோடிகவி) 10. Vinavemba (வினாவெம்பா) 11. Nenjuviduthuthu (நெஞ்விடுதூது) 12. Sankarparirakaranam (சங்கரபரிசீலனை) 13. Potripakrodai (பேதரிப்பகரோத) 14. Tiravattapayan (திருவத்தப்பயன்).

செய்தல் have a grandeur of conception and treatment which the latter puranas, the pseudo-Epics have tried in vain to copy. The occasional flights of imagination that come in time to relieve the reader, passages of description that produce an illusion on the mind, the criticisms of life that are at once homely and practical serve to convince the impartial critic of their worth and greatness. The heroic poem of Pathirupattu (பதிற்றுப்பத்து) and the beautiful odes Ahavanuru (அகநானூறு), Purananuru (புறநானூறு), Kalithogai (கலித்தொகை) and Pathuppattu (பத்துப்பாட்டு) help to maintain the Dravidian fame on the lyric side. The commentary of Nakkirar as also the first few chapters of almost every epic or purana clearly go to show that they were not very low in the descriptive side either.

Prose was not without its share of development. Their prose works are fine specimens of a perfect style. They never have a word too much or a word too little. Apt quotations and appropriate similes ever grace their writings. Without being either too flowery or too loose, they please the mind and enchant the reader. Modern writers imitating but their expression present Tamil in a sad plight. Indeed the Tamil of our day has but the jingle of the past and that too introduced in a way, weak and miserable, forced and affected. No wonder then, that all rules of paragraph construction are set at naught. But to argue from these that the Dravidians had as bad a style or that their style can brook improvement, is a monstrosity which cannot stand in the face of reason or justice. Apply the rules for essay writing as laid down in Bain's rhetoric to the works of Sivagnanayogigal for instance or to those of Ramalingaswamigal or Arumuganavalar for that matter.

Nachinarkiniyar's commentaries and the writings of Sivagnanayogigal, are first rate as prose-works. The contributions of the former are of such a high value that they are reckoned as part of the text itself. The latter was a genius uniting in himself the poet, the critic, the scientist and the philosopher. His able poem, the Kaanchipuranam, his commentaries on Sivagnanabodham and Sivagnana Siddhi as also his

Nakkanavilakkachuravali are enough to show his greatness. His way of handling a subject and his mode of proving a point are really inimitable. We must also take note here of the ardent efforts of Arumuganavalar and Srilasri Somasundara Nayagar. The one with his pen and the other with his tongue have done what they can to revive the lost spirit in India. Their disciples are also working strenuously for the same end. Mr. Sabapathy Navalar, one of them has edited the "Dravidaprakasika" a history of literature and book of criticism in one. Being an imitator of Sivagnana Swami, he displays a terseness of style and a keenness of intellect that rarely fall to the lot of any one now. Mr. Chittambalam Pillai's life of Manickavasagar also deserves some notice. He has a plain style but the spirit of enquiry and research is very strong in him. A touch of the spirit of Professor Sundaram Pillai as seen in his milestones in the History of Tamil Literature is traceable towards the end of Mr. Chittambalam Pillai's book.

But such good books form but a poor minority in the host of books that emerge from the press every year. The multitude patronize the vulgar books; men of power and wealth care but little for Tamil; so that destined to the upper shelves even these few books are soon lost in oblivion. The one or two that survive are printed in such a shabby way that the man of moderate interest turns away in disgust in the hope of saving his time and his eyes too. The few that devote their time to old books do it to realise fame or money. Some of them wholly subsist by printing imitations of them.

But such spurious imitations could very little tamper the commentaries of those days. Commentary as a factor in literature, the English reading public are unaware of. But to the Tamilian the text is nothing without its commentary. It is there that he reads between the lines of the author with the glasses of the commentator. Every portion of the text is explained by a series of questions and answers.

Chief among the commentators stands Nakkirar famous alike for his vivid descriptions and pleasing

narratives. He also commands a good flowery style. Ilamburanar and Perasiriar come next. The commentaries of Senavariyar, Sivagnana yogi and Parimelalagar have the merit of being critical, scientific and philosophical. Nachinarkiniyar and Adyarkunallar form the fourth school of commentators. To them the text is but a guidance. They pour out all their ideas on the subject whether necessary for the place or otherwise. But since their improvements are always for the better, they are now placed on a par with the text. The school of Sivagnanayogi, on the contrary, is famous for the close following of the text. Their first business is to give out all that the author wanted to say and next to add their suggestions and improvements. But a proficiency in Tamil and Sanskrit, these commentators had all in common, and such a proficiency indeed that they were the authorities for the languages in their days.

Such is the greatness of Tamil; such its glory. But the cost of printing books and the dog in the manger policy played by the men of the middle ages reduced our stores; the superciliousness of the little great men that existed then and that are still living, has drawn a lasting contempt on the race. This is why Tamil has been so rapidly declining, why it has gone so low in the grade of languages.

But if Tamil is to be sent away because of this exterior layer of filth, it is indeed a pitiable affair; for we must indeed pity the man that would forsake a diamond mine simply because of the labour involved in its working. Then again being the only living classical language, for what gives a language its chief claim for the title 'classical' but its antiquity and greatness, it is beyond question superior to any other language. Therefore what earthly use can there be in removing this gem and placing instead a miserable piece of glass. Moreover while research societies are being established, shall India, the fountain of wisdom be found to do away with an existing relic of the past not contented with its present indifference to research of any kind. Are not the Europeans setting them a mortifying lesson when they not only prize but also

foster the vernaculars of India by holding examinations in them and establishing oriental libraries. Are not the Hindus ashamed when they see that their very greatness is due to the indefatigable work of such men as Prof. Max Muller, Rev. Pope, Prof. Vinson and others.

But if even under such strong stimulants, a fair field and a proper emulation, the Tamilians are found to be dull and inactive we must only curse the gloom of degeneration that has strongly settled on them no doubt the other vernaculars can say almost the same thing about themselves but even leaving them out of consideration, though good and important in themselves, I cannot really see why Tamil should be asked to share their fate. It may lack some strong supporters but should the authorities of the University of Madras take advantage of this want they would not only violate the trust placed in them but do an injury to India which shall be as great and as irremediable as their position is now exalted; for going against reason, justice and humanity they not only check the present advancements of the nation but also debar them for ever from even attempting to share in the progress of the civilized world.

RAMACHANDRAN.

CORRESPONDENCE.

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The Editor.

"Siddhanta Deepika".

Madras.

Sir,

With reference to the query put by your correspondent "Enquirer" in the May 02 (Vol. V No. 12) issue of your Journal, I would inform him that he is wrong in thinking that the authors whose isolated odes form the compilations of the last Tamil Sangam viz Nattinai, Kuruinthokai, Purrananuru etc, were all contemporaries of the compilers. The inclusion in Purrananooru of the ode sung by the poet Murunchiar

Mudi Naga Rayar in praise of a Chera king of the time of the Bharata war proves either that the last sangam existed from the date of the Bharata war to the time of the Kun Pandiyan or any Pandiyan the "Enquirer" may choose, or that the last Sangam merely made a collection of all the stray odes extant at the time, with a view to preserving them for the edification and delectation of their posterity. It can hardly be maintained that the cultivation of Tamil originated only in the time of Kun Pandiyan and that Sambanthar was the first Southerner who attempted to wove the barbarous phraseology of an undeveloped language into master-pieces of poetic diction. It does not take centuries for myths to grow in Eastern Soil.

A Tamilian.

The Editor,

of The Siddhanta Deepika,

Madras.

A QUESTION OF PHILOLOGY.

Sir,

I remember having read in an old issue of your journal an article in which it was maintained that the Tamil word "ulaku" (உலகு) is derived from the Sanskrit "Loka." If we may lay it down as a general rule that almost all the words that are in use among the illiterate masses are of indigenous origin, the word "ulaku" cannot possibly be considered as an importation from a foreign source. It is a word which our masses cannot do without and often assumes in their mouths the forms உலகம் (ulavam) and "ulovum" (உலோவம்) which apparently afford the key to the solution of the origin of its classical forms "ulakam" and "ulaku." The masses being comparatively free from the influences which operate on the literate classes the more primitive and archaic forms of expressions must necessarily linger longer among those than among these. I therefore take "ulavam" as the more primitive form, and derived from the root "ulavu" (உலாவு) to walk about.

The word "ulavai" (உலவை) for "whirl wind" is derived from the same root. Ulavam may, therefore, be said to mean "that on which we walk about or live." An instance of the use of the consonant K (க) in place of V (வ) is found in செய்கேன் for செய்வேன். We often come across in the dialect of the masses instances in which the consonants V (வ) and K (க) are used interchangeably such as சுளவு for சுளகு (a winnowing fan), மதவு for மதகு (a culvert) etc. The elision of the final "am" and its substitution with the vowel "u" (உ) is common in Tamil usage. For we have அக்கு and அக்கம், வழக்கு and வழக்கம், துலக்கு and துலக்கம் in which the final "ku" obviously is not a separate word requiring any philological explanation. The word "Katakam" (கடகம்) a bracelet or bangle seems to be on a par with the word "ulakam" in the respect. It is derived from the root "Katavu" (கடவு) to fasten and means "that which is fastened on" (கடவம்), its secondary meaning being "that which is circular" அண்டகடகம் thus means "the circle of the heavens." Another instance in point is the word Valakam (வளாகம்) derived from valavu (வளவு) i. e. to touch.

The original form would appear to be வளாகம் i. e., "covered over with" as in தென்மீனாவளாகம். The Tamil word "Ku" for "world" is one of the few primitive monosyllables the original of which will, perhaps never be ascertained by us. The old method of deriving Tamil words from Sanskrit roots has done much mischief by leading philologists off the right track.

A Tamilian.

The Editor of

The Siddhanta Deepika.

Sir,

While avowing myself as an admirer of Mr Tirumalai Kolundu Pillai's articles on "Tamil Literature" published in your journal from time to time, I regret to have to express dissent from him in a material point concerning the character of the Third

Tamil Sangam. In his booklet entitled "The age of Manickavachakar," Mr. Tirumalai Kolunda Pillay has laboured to prove that the Third Sangam existed for about 1890 years and counted at least a hundred thousand poets. It is a most erroneous view that one can take of the history of Tamil literature. The belief that all the authors whose names occur in Purananuru were contemporaries is ill founded as the work itself is obviously nothing more than a mere compilation from about 180 authors. Some of whom lived so far back as the time of the Mahabharata war itself. The poet "Mudi Naga Rayar" who sung the praises of the Chera monarch "Siralatan" and the sage "Gautaman" who sung the praises of 'Dharma Putran the son of Yama, were undoubtedly of the age of "The great Tamilan war" "Markandyanar" and "Vanmikanar" of the the Vedic age are also represented in Puram by a poem or two of theirs happily incorporated into the compilation and preserved from perishing. It may well be doubted whether the information as regards the names of the authors and the circumstances connected with the composition of the powers which we now find recorded in the "puram (புரம்)" actually formed part of its original contents. These and other notes were probably introduced long after its first compilation by some pundits or board of pundits who had access to the voluminous literature of olden times. The name (தொகை) Tokay itself by which these Sangam works are known obviously implies that they were mere compilation from older authors on a definite settled or prescribed plan. It has also to be pointed out that some of the works attributed to Madura Sangam were composed not in the country of the Pandiya's but in that of the Cheras. There is evidently much misunderstanding about the character of "The Tamil Sangam".

Yours truly.

J. T. Pillai.

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JOSEPH-SASTRY.

The Translation of Harihara Sastry into Joseph Hariharan.

OR

The Story of a Student Brahmin-Convert.

(Continued from p. 53)

CHAPTER II.

Can the fond mother from herself depart
Can she forget the darling of her heart
The little darling whom she bore and bred,
Nursed on her knees and at her bosom fed.

CHURCHILL.

Sweet was the morning in December. The light dark preceding the silvery dawn had disappeared. Birds chirped, twittered and fluttered from the tree tops that sheltered them during the wintry night, rejoiced at the approach of the day; while jackals and foxes discontent perhaps with their adventure and the booty consequent, thereupon, ran reluctantly to their respective distant dens. The cattle, let loose the previous night to feast upon, and damage the neighbours' fields or gardens, glided home with their stomachs swollen to capacious dimensions and apparently fortified against an inevitable Indian famine. Plants and tender twigs decked with dew-drops hung down their heads greeting most reverentially the Lord of the day. The breeze saturated with sweet smell was enjoyable, refreshing and renovating. The frost shrouding the landscape vapoured away. Every tree and every plant with their fresh flowery robes smiled and breathed incense. Tiny brooks babbled and prattled as they hurried on their downward course unconscious, as they seemed to be, of being swallowed by greater ones and all their mirth and frolic extinguished. Children, reluctant to relinquish their beds, when roused wept and indulged in another nap. Eagerly engaged in devouring passage after passage till many pages were got up, some exa-

mination-encountering youth unconscious of Nature's overthrow of the gloomy queen and the enthronement of a luminous king in her stead, was still burning an oil lamp in some corner of the insanitary habitation. }

Peasants with plough-laden shoulders drove teams of oxen across the meadow, while some armed with spades and other agricultural implements faced the labours of the field. An old orthodox Hindu Brahmin returned home shivering and quivering with the cold that he had most religiously self-inflicted upon him by the early bath. Mr. Natesa Sastry and his friends, whose materials of clothing, in virtue of their English education and civilised enlightenment, varied with the weather dressed in wool crossed the common overlooking the *Agraharam* and went on their morning walk, no doubt,

"Brushing with hasty steps the dews away."

So gay and glorious was the morning that succeeded the evening on which had taken place Kamalam's unhappy interview with her husband.

Messrs. Natesa Sastry and company not only exercised their legs but their tongues and lungs, during their walks; for, so loquacious were they.

"You had Natesan," observed Mr. Krishnama Chari with all freedom and friendship, as he changed his side next to Mr. Sastry, "some disharmony in your family? What facilitated such a friction? You were always wise enough to ward off such occurrences."

"Why! sir", explained Mr. Sastry after a deep deliberation, as if he felt the gravity of the subject, "the evils of a home! Alas! how many are they? Never were great things begun or achieved in this world without either incurring the enmity of one or the protestations of another. A home, sir, after all is only a world in miniature."

"Yes, true!" emphasised Mr. Ramaswamy Iyer his friend's statement. "How Columbus, I remember, was ridiculed and laughed at when he spoke of the discovery he was to make."

"Why Columbus alone?," added Mr. Krishnama Chari "as for that, poor Julius Cæsar too."

Mr. N. Sastryar:—History reveals thousands of such never-to-be-forgotten names. Let's, for a moment pause and ponder who has been the author of the greatest calamities that have befallen the

world: If we are to believe Homer, in a *Woman* originated the flames of war that burned Troy to ashes. Shame seize her!, the very Paradise was lost. What made the good old Britons a land-thirsty conquering race, the English men of to-day — the introduction of Christianity and that through a woman. Then again, a whole monarchy was upset and a republic was set up in Rome; it is due directly or indirectly to a woman. India is no exception. What induced Rama to extirpate the race of *Rakshasas*? Wait sir! what brought about the battle between the *Pandavas* and the *Kauravas*. Why did King Nala desert his kingdom and took abode in a forest.

Mr. K. Chariar:—Add to the string of woes the most miserable massacre of St. Bartholomew; yes, they had, as you say, sown all caustic calamities. Nature has consigned the authorship of miseries to them; why dispute we then?

Mr. R. Iyer, (impatiently):—*Ish!* Natesan, you are beating about the bush. We were anxious to know what provoked the rub, but, you are regularly repeating histories, that does credit more to your memory.

Mr. N. Sastryar:—Only a leaf of that history, sir, there is nothing whatever new under the sun. A word about Hariharan's English education brings at once copious tears in Kamalam's eyes, stout protestations in her voice, and dire discord into the family the curtain of "Domestic Tragedy" falls that day and darkens the home.

Mr. K. Chariar:—Kamalam does all this? Ha! How highly had I thought of her! How often have I asked my wife to copy Kamalam?—her ways, her walks. Who knows (in a low consoling voice)! she may have her answers and apathies!

Mr. R. Iyer (highly embarrassed):—What does she say against? May we know that?

There was some hesitation at first, arising naturally from the consciousness, how he had lowered the estimation of his wife in the eyes of his friends; he did, therefore, bare justice to Kamalam by giving out the sum and substance of their conversation in a most impartial way, asking at the same time advice as to his safe guidance and conduct to avoid cutting deeper the wound he had inflicted on her heart.

One of them suggested that persuasion and perseverance would crown his request with compliance.

The wandering eyes of Mr. Ramaswamy Iyer were arrested by what, in those out-of-the-way places, was considered uncommon objects : the approach of two strong and sinewy men clothed, as they were, in loosely cut white trousers, and black coarse woollen coats, at the lower end of which above the waist a strap of polished leather two inches broad ran round, and a methodically-made red helmet hooked with metallic numerical figures, as if "Catalogued in a collection" of curiosities, completed the outward adornment. Proximity of distance determined them to be Indian Police Constables. Quite in a military mode they saluted the retired officials. One of them in a respectably low voice communicated that their Inspector had long been waiting at Mr. Sastriar's. The news quickened their speed ; each wondered within himself the cause of the untimely arrival of an officer who, they thought, had nothing to do with them. The Inspector's cold response to the welcome of the hosts intimidated them of some calamitous catastrophe. Yet they called in their presence of mind, but Mr. Sastriar was seen shaken with a convulsion of consternation and confusion. A grey coarse envelope, officially long, that had hitherto protruded in the Inspector's pocket, pounced on Mr. Sastriar's quivering hands? Mr. Krishnama Chariar knew by sight what it was. He saw, his frame flickered. He struggled strongly to keep up control and composure. Mr. Ramaswamy Iyer gaped with awe and anxiety. They stood stupefied and speechless as so many statues. Mr. Natesa Sastry strained his sight to read the letter. So swimming were the eyes, that he could not go through the whole. But he understood enough to make him sad and silent. With his characteristic courage, Mr. Krishnama Chari led the peace-protector by the hand into a spacious hall in the interior of the house and seated him on a chair, put on an affected smile, and beckoned his friends to sit.

"Just, stepping into the court," spoke Mr. Chariar in a compromising tone, "you know, Mr. Inspector, no matter how truthful, hopeful and just one's cause is, degrades one's dignity. Gentlemen, possessing a morsel of wisdom and self-respect, will at any cost avoid appearing at the Court."

So saying he held out to the Inspector a small thin piece of paper apparently a currency note valued at Rs. 500. He refused acceptance and requested the donor not to press him too far in such a momentous matter, and complimented

that as a bird of the same feather Mr. Chariar should have felt better the difficulties and dangers of the situation. Mr. Krishnama Chari quitted his seat, drew Mr. Sastriar further away and putting his arm round the neck over the shoulder, seemingly solved certain problematic points, as an immediate effect of which, Mr. Natesa Sastry added another similar sheet, and the two together were offered to the officer who in accepting pretended reluctance, impressed upon them their debt of personal obligation and did not forget to demand cash for the notes. There was a scarcity of silver. It was long before they satisfied the demand. After the acceptance of *pan* and betel and the exchange of courtesies the officer rode off followed by his men.

Though the danger, Mr. Sastriar tided over with a thousand rupees, had become impotent, yet it dyed deeper the distress of the last evening. He sat self-tortured and tormented, as his friends parted away. Every kind of labour, spiritual, intellectual or physical leaves best its impression on the face : a grave countenance, sympathetic look, unostentatious air, and renunciation of all that is wordly, mark a true devotee. Sparkling eyes, face furrowed with lineaments, a desire for more light and an ear trained to hear, bespeak the wisdom treasured within the scholar; languid eyes turning like life-less glass balls beneath a pair of spectacles, a pale bloodless face, and the stamp of premature old age, advertise the ware of the present-day graduates of the Indian Universities. But the havoc, that a single sleep-less night commits, are too many : Languid and lifeless were the eyes of Kamalammal ; withered and white were the roses of her cheeks ; dead and dropped were the cherries of her lips, as she emerged out from a woollen blanket to attend to the domestic duties of a Hindn home. She went through the daily operation of personal cleanliness ; and picked up from the store faggots and combustibles to kindle the hearth and prepare that beverage commonly called in civilised countries as 'coffee'. The season rendered lighting the woods difficult and Kamalammal, however, got over it. She yawned frequently, threw her hands in wrathful gesture, and muttered low now and then. A string of tears like pearls dropped down from her eyes. What could have all these meant ? Why this sorrow ? Suppressed sighs swelled her snowy bosom ! She swept the kitchen with searching looks ; she was alone as she had longed. Before her burned flames without, as within care and anxiety,

as resisted streams gather strength and effect a breach, her sorrowing silence swelled into a soliloquy :

"Hari ! is it all thy fortune ? What poor blessings thou hast had after all from Heaven ! How sore and sad you make your mother, who has known no happier hour than that she stayed with you ; who has had no brighter thought than that you were safe and sound and whose eyes never delighted more than when they saw you "

So absent-minded and attention-absorbed was she that the milk on the fire more than once effervesced and bounced up with vengeance beyond the brim of the vessel and quenched the flames beneath.

The diverse disturbances : the tramples of boots, the screeching sound of the hinges caused by the opening of the iron safe, the murmur of discontent and the confidential whisper had forced their entrance into the knowledge of Kamalammal. She suddenly threw open the blinds of the nearest window and peeped through into the hall. What met her sight there ? A still more tragic scene than that her heart had hitherto disclosed : A couple of constables, with sheathed daggers dangling from their waist ; with burnished hand-cuffs in their fingers with quick caution in their eye, and grave look on their face, she saw ; paler grew her face, sadder her countenance, deeper sunk her soul in sorrow ; doubt and distress harrowed harder her heart. But she had not remained long in that unhappy state. Mr. Sastriar was soon by himself. Kamalammal, like her sex, was neither frank nor free. Entering the hall, she walked to-and-fro before her husband as if she were quite unaware of the incident that had poisoned Mr. Sastriar's peace of mind and so self-devoted to her domestic duties. Coffee was as usual brought to him. The couple had not exchanged even a single word after the last sad evening. With all the vanity of woman, Kamalammal gave no sign of impatience though her interior was inundated with it, and remained mute and moody. Mr. Sastriar coughed, shook his limb, coughed again, and with the cough dropped a query :

"Where's Hariharan ?"

"Where would he be generally at this time ? I perceive no change in me or around me, nor with him but you make up the want by too many changes that like a chameleon, colorise you and your actions."

Her observation was more mysterious than melancholising. Mr. Sastriar spoke rather surprised :

'Want,' 'Too many changes,' 'Chameleon,' 'Colorise', 'You', and 'Your actions.' What are these ? — so meaningless ! You never spoke in all your life so disconnectedly and disinterestedly ; and still, boast of conservatism ! What more proof of an inside-out change need we !"

Kamalammal did not relish his reproof, and she pined to know why the Red-turban came and went leaving so much uneasiness at the spot he touched. She spoke as she turned round :

"Who unlocked that iron chest and left it open ?"

"Why? myself!" was the unhesitated reply.

"Why should we intrude into their secrets?" she spoke to herself in a cold-complaining tone. "God knows why he opened the safe even at this early hour ! Why he required such big sums as necessitated an opening of the safe. It may be, perhaps, to book a passage to send his son to England !". Her eyes were brimful and all the struggle of the lids to guard the overflow was vain.

"What on earth is this !", exclaimed Mr. Sastriar. "she imagines that I am sending away her son. That moment her face scowles, her voice thunders, her eye flashes and rains !"

She filled a silver cup with the coffee in the *Kuja* which was so hot that clouds of smoke fumed away and transferred the contents to another to cool down to a drinkable degree of warmth.

"One rash act of mine cost me — thank God — thousand rupees, and that necessitated the opening, not that I am sending our son to England."

She looked up in amazement.

"You know it, I believe, the death of Kathan, our *Pariah*-tenant, who stole some bushels of paddy a month or two ago in our estate!"

"What if ? He might have done so to stand against a sudden starvation. He stole only his food, when his energetic labours from morn till eve should have failed to meet the want, or your agents and managers should have withheld or, postponed as often is the case, the payment of his wages. Why should it cost you thousand rupees, and that, this morning after two long months ?"

"I sincerely scorn, you know, falsehood and stealing ; on the receipt of the report from our agent, Subbramaniam Sastry, I went in person and inflicted an exemplary punishment on Kathan and

"You had him tied, then, to a post, while tamarind-twigs rained heavy blows on him? Your dislike of falsehood and theft drove away from you the mercy and love of humanity; you need not be proud of it. What then?"

"What then! The fellow fell swooned. I mistook it for pretence at the time. A fresh shower of whipping rained on his back. He was carried home unconscious. Three days he lingered on a bed of starvation, and then slept happy for ever in the grave. I have provided the wife and young ones of the deceased with comfort and compensation. Misfortune reigns supreme now! This's what happens in every big estate every day and in every *Mut*. The Government never smells it; but some of my enemies have turned this moment to a very advantageous purpose. Some hours back, I was threatened with despise and destruction; now too, the clouds are not clearly past; money often does what even men cannot. One thousand silenced the tongue of murder, I hope, for ever."

As he bragged of his exploit and the end Kammallam stood stupefied: the words were so many daggers to her, and so overwhelmed with grief was she that more than once her attempt to speak ended in stammer:—

"Was so sadly and silently extinguished the life of one of God's noblest creation and your crime so completely covered in? You speak the existence of so many such rash land-lords! Do people call that part of the world inhabited by them *earth*, or, as it deserves, *hell*?"

She leaned on a pillar before him and with great assiduity continued the conversation:

"Pray! let me know if the Government has appointed officers to cover in cruelties like yours for such payments, or, have you bribed them?, in either way, scandalous. A good man's wealth imbibes humane thoughts, generates charitable dispositions. On the contrary, a bad man's pelf purchases him his illegitimate liberty, sows vice in him, and shall at last lift him up mercilessly to the gallows. How, I wonder, men heavily paid to protect life and lucre when money intercedes forget their duty! Can it be that Government has lost sight of the character and conduct of her servants, who let loose hell on earth?"

"You seem to think that they deal in bribery with impunity. No doubt the Police Department is open

to criticism. That's how a great part of India's riches are practically cut out of use and utility. Hence the fell famines and pinching poverty of so many millions you read about in the vernacular papers! I roughly estimate India to be in possession of about three thousand Inspectors of all grades. Any one serving the department a score of years is sure to have scored some thousands which are buried safe in the bosom of the earth. Our Krishnama Chari opened his career as a writer of the S. H. O. on about Rs. 8 *per mensem*. He spent, as many do, the little parental property he inherited, on English education with the result that the University had found one limb or other of his knowledge, deformed or distorted, demanding a simultaneous perfection of all of them on each of the six times he sought admission at the door of Matriculation. He has, therefore, to die unmatriculated. For five-and-thirty years he stood on various steps of his official pinnacle "

"You may as well say: Various were the places, in Southern India he pitched upon for his plunder and robbery, and "

"What a princely life he has led! He underwent what to others might have been, the costliest ceremony of getting his three daughters becomingly married. What an anomaly! He grew richer each time as men become stronger by operation and by the apparent removal of impure matters from the body. He had himself to purchase a wife when he lost his first. In spite of these drainages he is worth five-and-fifty thousands.

"He is a licensed robberer, it seems. His uniform authorises him to empty every chest without being protested or punished. These happy pirates come and go by broad daylight; while their brethren, genuine thieves, for want of that licence and uniform, come by night and make themselves at times unhappy, especially when their tributes are not timely transmitted to those brethren in authority."

"What you have learned too much of them. The D. P. W., some ridicule it as the Department of Public Waste, is also equally bad. Our Ramu had grown fat, too fat considering his original thinness, having grazed in its fertile fields for a very long time. Why, we can pick holes in every department."

"Why!" spoke she slyly, "you were not less happy in your illicit earnings; why, you had a very narrow escape when you were a Sub-Magistrate!"

Mr. Sastriar who pretended so much to love truth was a great deal wounded with a bit of it. Kamalammal having noticed his uneasiness or suffocated with the strong stinging smell the itching palms of those gentlemen emanated, gave a turn to her conversation and enticed him to the subject—the father of her thoughts. He lifted up a cup of coffee and the contents disappeared, so a second and a third.

"I very well understand the cause of the change that runs through the vein of every thought, word, and action of yours of late. It is the Ghost of Kathan the *Pariah*-tenant our family is possessed with. The sin is so thick upon you, misfortune after misfortune does waylay us. We will only be acting wisely if we do not scatter the strength of our already worn-out family. Till time mends itself better, we will drop the idea of Hariharan's intellectual equipment and all gilded glory of educational warfare."

"You are not better for the night", remarked Mr. Sastriar as he put down the cup he had been tossing about after the contents were emptied into the stomach. "Still some screw is loose in the upper-story; never once in your life you spoke so stubbornly nor ever disapproved my designs. Mothers and children are everywhere; but your son and you seem strange. A mother's love must be for the son's betterment, but your love poisons his prospects and prosperity. I have exhausted all my arts to make you feel, as I do, the necessity of an early execution of my endeavours. But to no purpose. A *Pharmacopœia* is administered, yet the patient feels no better."

"It is the Ghost of the *Pariah*; and as such its mischief must be mighty and malignant. Pray, drown your designs, and seek purification for the sin-stained soul. We have time enough to think of our boy's education after your soul is saved and secured. Believe me, sir, the cloud of an *Hymalian* misfortune hovers over our roof. The change every inch of your body bristles with, is the shadow of coming calamities."

Opening on its hinges, the door ushered in a lady, middle-statured, charmingly clad with a well washed *sari* that rustled as she walked. Her hair was oiled, perfumed and artistically and beautifully braided up. Her forehead was rather raised and broad, in the middle of which between the lashes and above the farther end of the nose was painted a jet dark small circular spot

which characterises, and adds tone to, the Indian beauties. Her sloping snowy shoulders, the chest, with the pair of ivory balls, tipped with azure-blue, so pressing upon each other, and the fair round upper arms, were covered under a closely fitting transparent Indian petticoat. We cannot help recollecting at the sight the very lively lines of Beaumont and Fletcher:

"Hide, O, hide those hills of snow,
Which thy (frozen) bosom bears,
On whose tops the pinks that grow
Are of those that April wears?
But first set my poor heart free
Bound in those (icy) chains by thee."

Cast of a modern mould, the few ornaments she wore bespoke the fashion of the day. Her small fair feet peeped in and out of the loose hangings of her *sari* as she paced on with measured steps and a dignified carriage. Modesty made her hang down her head at the sight of Mr. Sastriar. Kamalammal tore herself away and led the feminine intruder into the recess of the house. The recipient of such an honour, must by no means be a common country woman.

MOONLIGHT RAMBLE.

(A Sentimental Poem.)

—(o):—

Of those life-ailing ills and woes, that chase
The mortals since their entrance in the world,
And till they labour egress weak and worn
Thro' the bewildering labyrinth of life, such
As bite at early youth (that like a vine
Half risen from the ground doth wavering pine
And sighs at every breath,) do impress most
On wax-like mind—yet to be hardened well—
And color the future with disheartening hues.
When yet a boy to mother-separated life
Unknown, the thought of educating me
Possest, my father's brooding mind and he
Whate'er thinks would wish should to action jump
The moment thought; my mother pleaded vain.
Torn thus and ere I know to single live
To town I came; as one on maiden journey
Starts and the road doth fearless guide, but e'er
Ushers where many intersecting lie
Friendless, way-missed the traveller blinking stands.
I found me so, when first my life in town
Was tethered tame; where flickering Fashion did
My actions old condemn and Civilization
The customs of the land dead-letters deem.
Ah! time is rot, how many a truant-sheep
Doth from his righteous fold seduced stray
The lawful Shepherd doth denounce, forsake,
And Him forget. Our worldly-wrought strife! may

Union its fury tame, but man far-off
Some glowing *ignis fatuus* spies, mistakes
It for light-lending angel, and deserts
Friends kith and kin in wayless wood and runs ;
And like his shadow own it faster flies
Disappears as it must, and he dismayed
His dismal situation feels but feels too late.
Way-worn, heart-broken and how ! Heaven-denied
Dies like a worm ! uncared and earth-refused
Perisheth he.

What is more wondrous still !

Some hearts that are of coarsest fabrics wove
With Cunning's magical art them lace-like shew ;
And as a merchant whose sand-sickened eye
Longs for the blissful oasis, I sought
And found in Ram a faithful friend and true ;
As days advanced we read each other more
And more our hearts had time endearing made ;
At college we in self same field fed, by
One tender cared ; he was my chum without.
Freed from the thralldom of book birch and master
He would to country go, and a genuine
Request sometime to spend with him and mine
Denial'd embitter his departure oth'wise glad.
Oft have I heard him boast the rural scene
That nature partial to his village' stowed
And would a nature-nurtured Cowper's eye
Beft to view, and sing in living lines.
My eyes on such primy granduer feast
Aliking sprung in me, since addle town
Did loathesome prove. One summer ere he went
As wont, my company wished and with it
I eager closed ; his rapture boundless spread ;
Love's demand tho' oft denied is oftener still,
And such was Ram's

I'll not detail and detain.

But hear ! we got his village free from pains
That travel may inflict, the season ere
A couple days had older grown ; two more
How'er in rest were spent. The fifth eve came
We saw the moon in centre-sky ; the sun
Seemed red with fury glow at her lawless
Intrusion such to reign *ere his day's done*
Which some hours hence her right possession be
" Behold a Henry king admonishing Hall
For reasons same" remarked sharp-witted Ram.
At a table rich of choicest dishes crowned
Our stomachs had, as wished, full justice found
By eight we dressed, and Ram in his night-cap
And with long ebon cudgel strong a model
Of Johnson to High-lands eager bound
Had all eyes deemed—and deemed so rightly too
Our Ram, I and a snowy firm-knit dog
Nature that night to view our company did
Complete. Sweet conversations if minds enage
Time faster flies, and mighty tasks are done
Unawares, and in his soul-subjugating
Speech how long, or how far, we walked is lost.
We left behind, some streets, where noise hard strangled
Lay breathless. But in scattered houses few
The sleepy mother sedulous sang, to lull
The child sleepless, and stubborn so, the hooks,
And cradle-chains the Friction had awoke
Which did in its monotonous sound and shrill

The lady's tuneful voice and low half drown.
" But soon behold " said Ram :—

" Yon ashy grove

Where by some common consent diverse trees
Unite, and to some charity ope have now
Their leafy arms, colossal, blossom-decked,
Have spread, against his cruel-branding rays
Of Phoebus grand who dips the naked world
In foaming flood of light, air-traversing birds
And way-worn mortals that beneath the bower
May shelter seek and draw in cooler breath,
Balmy and of varying scent and hale.
Thither we bent our hasty steps and strong
The air scent-sprinkl'd and odorous sweet we smelt
Allure'd us faster still, as Siren with her song.
Beneath the nature-built and sylvan shade
We contemplating stood thro' thousand glades
Fair Luna peeped to light the chamber dark.
The breeze the foliage rocking kept. " Look now !
My friend the moon beams dance, as trees their head
In due conformity nod, the rustling leaves
Their simple music lend, and wakeful birds
Their silent and admiring audience are. "
Thus Ram a mighty interpretation made
Of nature mute—and me how wondrous struck :
A few steps more and out of it, in view
Brought us a cocoanut-tree standing lone
And high—as if it meant the heavens one day
To reach, but headless it was, and seemed it had
A tale to tell, to each listener kind : The tree
Long pensive stood and took a lordly view
Around of lakes, woods, hills and rivers that
Adorned the land, but lo ! the winter last
Had wrought it so—a ruinous thunder fell
And felled its head the lady and the lord,
Of skies, it stands, in their assize may hear
Its plaint, and pity take the criminal might
Condemn—in such revenge did seem to lie
Its consolation sole, as all world's does.
Brighter shines the moon ; expansive fields of corn
Mellow with ripeness and set rocking soft
By gentle zephyr seem like a silent sea
Of liquid gold ; in th' winding rill, and long
The waters, that run kissing close the banks
Filling the crevices small and touching trees
That dropping stand within their easy reach
Do seem to loiter where they can, to save
The general doom of being hurried on
And ever lost into eternal deep.
The wanton fishes, in the distant lake
That sleeping lies on glassy bosom whose
Phoebe sees her unsteady silver disc ;
Up leap so sudden now, and then which seems
Like the unconscious jerking of the limbs
By deep midnight dreams.

Nature pleased us most ;

In search of scenes afresh, we roamed afar
And till at last came on an upland lawn.
And we set us down on the grassy green,
Tired as we were the breeze us fanned and Ram
Did rest his head on his dog's downy back
And stretched his rest requiring limbs along
" Nor sleep nor squander Phoebe's bounty rich
But Ram tell me some funny fable pray !

Unlock thy store house, and lose moments none
 Tell me one ere we go" I asked him thus.
 "Far in the north where cloud-capt mountains high
 And fish-abounding rivers lie athwart,—
 Ind rich in nature as was once in wealth—
 Now fickle Mammon sought a kindlier shore
 Alas! man passes not for such without
 Wealth's rosy badge! and Famine pity-prest
 Saw her departing and to people's aid
 He came to send the poor to Heaven where they
 Enjoyment find, as distinctions none to riches
 Are paid—there in a village lived in days
 Older than aged Hist'ry can knowledge boast
 A shepherd meek, and kept some dozen sheep
 And lived from hand to mouth; an only son
 He had, on whom the early manhood dawned
 The people there, were frank and rude as what
 Them nature made; for Civilization had
 The place inaccessible found, and Commerce shunned,
 And knew they not whate'er their neighbours did;
 For, daily budgets none they had nor knew,
 That vain world's latest victory relate,
 Two matchless forces fight, the feeble foes
 Like many bees hum round a giant's ear,
 Ere he the crushing hands doth rise, they run
 And do them hide behind a leaf, and him
 Do worry so,—alas! two nations waste
 Thousands of pounds—oh pause! pounds! whence they
 came?

From the warm sweat of toiling peasants poor—
 On smoky powder, and on brittle steel,
 While brother nations richer grow, and thriving
 Americans the steel-trade start and timely too
 As capital with world's riches half or more;
 Had such long-lasting war then over-stretched
 Two countries' patience too, they knew it not;
 And in such clamour led such changeless life.
 The oldman's days were run, the family clung
 The son's neck 'round' he kept his petty flock
 And hired two willing slaves—Industry one
 And Economy the oth'r, to toil for him
 His wealth increase. Fortune oft tho' fickle
 To him her steady favour lent, and soon
 His flock first multiplied and pasture land
 He bought to gaze them on, and ground to keep
 His bulging fold, a cosy cot he built
 Him from the slings of angry nature save;
 And still as richer grew he ardent sought
 A faithful wife to change his single bed,
 And to harmonious sing the hymn of life.
 As time advanced his fold had many acres
 Covered; and he the theme of envying many
 And emulous few of brother-shepherds stood.
 Doth oft it chance, that God wealth plenty gives
 The bliss of children but denies, and keeps
 In galling want and to the few the both
 He gives, the latter curses prove and wreck,
 Not so our hero, an obedient son he had,
 Who ever shared his work and drove the flock,
 Afield, as bade, and them did all day watch.
 One eve, as wont, the flock the fold had got;
 The south did scowl, each moment darker grew
 The sky, and roared; now and then flashes few
 Winked here and there, and all rainy night

Foretold; The father-shepherd hunger felt
 That pinched him keen; and thus he spake "my boy
 Look yonder! pregnant clouds do faster tend
 On winged winds to northern spiry peaks;
 Pitch dark might thieves induce our fold
 To steal, or hungry tiger or *miger* may
 Enter it; watchful be and soon I come
 With supper thine; and watch-dogs all
 Keep on alert."

That eve one tiger huge
 Much hunger-hurt, how, know we not, amidst
 The fold lay hearing what the old man said
 Wherefrom a serious doubt and dreadful sprung:
 Himself the tiger is, and *miger* who?—
 Of whom the old man equal mention made;
 He in such fear his hunger lost; he thought
 He must escape ere *miger* comes and thus
 With terror crouching lay the spiritless beast.
 How unhappily do things happen in this world
 The very eve some loved guests arrived
 In a thief's house, there were provisions hone
 For morrow's feast, the master and his son
 The old man's sheep to plunder thought that night,
 Both to the fold had stealthily come to steal
 The fattest beast that greatest flesh would yield
 And one sheep after another they by neck
 Them held at last both to th' tiger came
 Who nimious neck possessed; they gladder grew;
 The beast in sorrow sank, in *miger*'s grasp
 He dreamt to be, and himself gave up to Fate's
 Unchanging law. The father and the son
 Did slowly raise the heavy booty rich
 And with it glided away in joy and triumph
 Homeward in haste.

The clouds were clearly past,
 The dangers too that hovered o'er the fold;
 The Lord of day did thro' his window peep
 In crimson-crested East; the bearers twain
 Hard breathing and hard sweating, with the light
 Did midway spy the cruel claws and sharp,
 And terror-tortured down him bore, and ran
 Pell-mell, and hid in a creeper-clothed temple by;
 The beast too, rich with joy took to his heels
 Freed, as he thought, from bloody jaws of death,
 There stood a wily fox who watched them all
 And saying thus arrested he the tiger's flight:—
 "How coward art thou brother! stay! and why
 Thus runnest thou? afraid art thou of men?"
 "Men? ah thou? silly thing! They *migers* are?
 And know thee not a second birth is mine?"
 "What? brother art thou mad? Ha! *miger* what?
 Fear not of such and surely men are they—
 Stay, will I prove them so, and list to me
 The shepherds daily butter milk and rice:
 In sacrifice offer to the sooty stone
 Within the temple, wherein have they hidden
 And every night with th' long tail the latch,
 That fastens close the gate would lift, them eat;
 The foolish folk know me not, but they think
 How well God in their absence feasts on them!
 And offer more, and thus a life of ease I lead;
 Of late I have of blood, so greedy growu
 And thou, to boot, dost hungry seem, why then
 Thus lingerst thou? my tail shall ope the door

And thou, shalt soon with fury pounce on them
And lifeless tear—a merry feast—Ho ! Ho !—
A happy day."

The fox in triumph ran

On to gate, and forced in his tail
Thro' some opening in the wooden plank
The tiger on his heels far gazing stood; [firm
The thieves who had the haranguing heard caught
The tail, and set on flames with an oil lamp,
That feebly burned within. As rises up
The silver—fluid in heat-measuring tubes
When bulbs are warmed, the blood from tail to face
Had run; he yelled aloud as if dear death
He called, him from pain to sooner free.
The tiger did in mockery laugh and ran
His joyous was. The thieves did pray to God
That saved them so and homeward gladly went.
And now, my friend a moral sound doth teach
This simple story old—what Shakespeare told
In golden words: *that best safety lies in fear.*
Thus ending, he his tongue in silence dropt.
A sudden wind aninky curtain drew
That Luna in his monstrous bosom hid
And soon a gloomy veil on nature spread.
Some men, who circumstances-cast do shine
Brighter than common mortals we, their smiles
Do many seek, them papers loudly praise
Their frown to many woeful ruin brings
They like the moon among the petty stars
Their luster lucid shed, the world enjoys,
Some woes, as they too mortals are, molest
Their peace and joy, and suffers the world in turn;
The higher we stand the more should dread the fall.
We saw the moon-beams struggle hard through clouds
Where thinner were.

Homeward as we felt back

Our way and reeling half with drowsy sleep,
Ram out from me a verbal promise wrung:—
His seasoning seeds of light inspired brain
In my miss-manure'd soil of poesy sow.

MUSES BOWER, }
MADRAS. }

M. H. SANKAY.

To be continued.

REVIEWS.

SOME TAMIL BOOKS.

SIDDHANTA VACHANA BUSHANAM.

Tamil students of Saiva Siddhanta philosophy owe a debt of gratitude to Pandit P Kalyanasundara Mudaliar for this very able and instructive work. While not lacking in profoundness or accuracy, the treatise is written in simple and lucid Tamil prose; and we know of no better introduction to Saiva Siddhanta than this book which we heartily recommend to the careful attention of all interested in the study of that philosophy. The older classical works of Siddhanta, இவ்ஞானபோதம், சித்தியார், இவப்பிரகாசம், தத்துவப்

பிரகாசம், &c. being written in verse and in a terse and condensed style, have to be studied with the help of commentaries which are themselves not easy to understand or master. We therefore esteem the work under review as a thrice welcome addition to Siddhanta literature in Tamil, supplying a real want which has long been felt.

The work is divided into twelve chapters. The first treats of Pathi (The Supreme Being); the second of Pasu (the subordinate souls); the third of Pasa (Bondage or Radical impurities); the fourth of சத்து & அசத்து (Reality & non Reality); the fifth of தச காரியம் (the ten manifestations); the sixth of அவத்தை; the seventh of உணர்த்துமுறை; the eighth of தீக்கை; the ninth of சாநம், — the tenth of ஞானம்; the eleventh of ஞானி; the last of. முத்தி; From this analysis of the contents of the work it will be seen that the whole ground of Saiva Siddhanta philosophy is traversed and that a study of the book would be sufficient to give one a fair and for many purposes adequate knowledge of that school of religious thoughts. The author Mr. P. Kalyanasundara Mudaliar, is an ardent and indefatigable worker in the field of Saiva Siddhanta & Tamil literature; and we cordially congratulate him on this work of great merit and excellence which he has now given to the public.

KAMALINI:

BY

Mr. S. Ramaswami Ayengar B.A.

We read with intense interest this Tamil Romance from first to last. It is highly instructive and well adapted to suit the taste of the public. The style is decidedly simple and sonorous. Each chapter is crowned with a matter after the fashion of English novels.

The get-up of the work being nothing to be desired. But the price of it is a little too hard.

DAMAYANTI.

(A Tamil Drama).

The Tamil-reading world has of late been inundated with a flood of Vernacular novels and dramas, some, good, and most of them bad and useless, so much so, people often are misguided in their selections and purchases. At a time like the present moment the publication of Damayanti a Tamil Drama by Mr. P. Siva B.A. L.T., cannot but be welcome to the lovers of Tamil literature. The name of the heroine must recommend itself to every Hindu, male or female. The manner and mode that Mr. Siva has treated with is quite unique; some of the scenes are not easily forgettable. The book is illumined with a fine engraving of Damayanti.

We sincerely wish Mr. Subramaniam, the enterprising publisher brings out more works of this kind in future and benefits the public. The credit of having executed the work so handsomely goes to the pocket of the C N Press, Broadway Madras. (Price As. 9)

NOTES.

We call our reader's attention to the following correspondence sent by the Honorary Secretary of the Humanitarian League, Chancery Lane, London, W. C. and commend our readers to extend their sympathy and cooperation in the efforts of the League to promote Humanitarianism :—

THE HUMANITARIAN LEAGUE.

TO THE EDITOR.

OF
SIDDHANTA DEEPIKA.

Sir,—Will you permit me to draw your readers' attention to the HUMANITARIAN LEAGUE, and association of thinkers and workers, irrespective of class or creed, who have united for the sole purpose of humanising, as far as is possible, the conditions of modern life? The main principle of the League is that "it is iniquitous to inflict avoidable suffering on any sentient being", and it endeavours to assert and apply this principle by placing on record a systematic protest against the numerous barbarisms of civilisation—the cruelties inflicted by men on men, and the not less atrocious ill-treatment of the lower animals. It is our desire to show that Humanitarianism is not merely a kindly sentiment, a product of the heart rather than of the head, but an integral portion of any intelligible system of Ethics or Social Science.

Among the chief subjects that have been treated in the League's publications, or discussed at its meetings, the following may be mentioned :—The Reform of the Criminal Law and Prison System; Capital and Corporal Punishments; War and Arbitration; the Sweating System; the Poor Laws; Dangerous Trades; Women's Wages; Public Control of Hospitals; the Game Laws; Compulsory Vaccination; Cruel Sport; Vivisection; the Slaughter of Animals for Food; the Protection of Birds; Treatment of Horse; the Game Cats, and other domestic animals. In addition to its journal, THE HUMANITARIAN, the League publishes a series of pamphlets, designed to deal in brief business-like way with such humanitarian questions, human and animal alike, as may from time to time be specially urgent or opportune.

The Humanitarian League may claim credit for recent improvements in the Criminal Law and Prison System, the defeat of more than one Flogging Bill, the abolition of the Royal Buckhounds, and other practical successes achieved during its ten years of activity; and still more, perhaps, for the increasingly favourable attitude of society; and the press towards humanitarian questions in general. It is possible that some of your readers, who hitherto may not

have heard of the League, will desire to become associated with it, and I shall be glad to send fuller information about its work and publications, terms of membership, etc., to anyone who communicates with me.

Yours faithfully,

HENRY S. SALT,
Hon. Secretary.

HUMANITARIAN LEAGUE,
53, Chancery Lane, London, W.C.

The New Age.

37, CURSITOR STREET, E.C.

Cutting from issue dated April 24—02.

A Democratic Quarterly.

We have just received vol. 2 of "The Humane Review" (Ernest Bell, 4s 6d. net) containing the last three numbers of 1901, and number one of 1902. This excellent quarterly review (which can be purchased for the modest price of one shilling per number) should be in all our democratic clubs and public libraries, and if any of our readers are not yet acquainted with it they will do well to become subscribers. In this second volume the high standard of the "Humane Review" is fully maintained. Mr. J. M. Robertson on "War at the Century's End," Mr. J. Connelon on "The Game Laws," Mr. Arthur Harvie on "Richard Jefferies," a poem by Ernest Crosby, Mr. H. S. Salt on "Shelley as Pioneer," and the Rev. A. L. Lilley on "Robert Buchanan," are surely an attractive bill of fare. Then there are articles by the Rev. W. D. Morrison, Miss Edith Carrington, Miss I. O. Ford, Mr. Joseph Collinson, Mr. Edmund Selous, Miss Honnor Morten, Mrs. Cobden-Sanderson, Mr. Ernest Bell, and many others. Altogether 'tis an interesting and valuable publication this "Humane Review," doing splendid service for the humanitarian cause.

THE ETON COLLEGE BEAGLES.

The following letter has been addressed to the Head Master of Eton by the Humanitarian League :—

Sir,—We are informed by the Provost of Eton that, in reply to our recent memorial on the subject of the Eton Beagles, the Governing Body of Eton College has passed a resolution that the matter is one, in which the Governing Body "ought not to interfere with the Head Master's discretion."

This being so, we venture to appeal to you personally, in the hope that you will see your way to the adoption of a course which, while not affecting the existence of the Beagles as an old Eton institution would put an end to certain barbarous features of

the sport which have caused widespread disapproval—the “breaking up” of hares and “blooding” of hounds as a mere recreation for school boys. What we ask of you is not the discontinuance of the Beagles but the conversion of the hare-hunt into a drag-hunt, a pastime which, as experienced sportsmen have testified, is capable of giving the fullest amount of healthful and manly exercise, without the taint of cruelty. If this suggestion were adopted, there would be no physical loss, but much moral gain, to the boys under your charge; and Eton would be freed from a disgrace to which no other public school is liable.

We make this appeal to you with the more confidence because we observe that, together with the Provost of Eton, you have just been re-elected a member of the local Committee of the Royal Society for the Prevention of Cruelty to Animals, which is engaged in forming Bands of Mercy in the Windsor and Eton District for the purpose of “educating the rising generation”; and you are doubtless aware that the doings of the Eton Beagles have been officially stated to be “contrary to the principles of the parent Society.”

Yours faithfully,
ERNEST BELL.
(Chairman:)

Humanitarian League,
53. Chancery Lane, W. C.

FLOGGING SCENES AT DARTMOOR.

Sir,—Dartmoor Prison seems to require an overhauling. Only a few weeks ago two convicts were flogged by order of the Board of Visitors, one of the men being awarded 18 strokes with the birch, and the other 24 lashes with the “cat.” And now we read in *The Standard* of August 14th:—

“The convict Davies, in Dartmoor Prison, who recently assaulted Principal Warder Kelly by dangerously kicking him, has since received 18 lashes with the ‘cat’—a punishment ordered by the Board of Visitors. As he was taken down from the triangle he declared he would be hung for something yet. It has transpired that shortly before this attack Major Briscoe, the Deputy-Governor, was assaulted by a convict named Watson, who was undergoing cell punishment for this. Watson received 12 lashes, and has since been removed to Portland.”

The italics are ours. We have always said that severity defeats its object—leads to fresh and worse crimes. The foregoing is an instance, of which there are many. It appears to us that if the Governor and Deputy-Governor of Dartmoor cannot rule without flogging, they should be got rid of, and their places given to more capable men.—Yours faithfully,

JOSEPH COLLINSON.

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— OR —

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Commenced on the Queen's Commemoration Day, 1897.

Vol. VI.

MADRAS, NOVEMBER & DECEMBER 1902.

Nos. 6 & 7.

TRANSLATION.

SAIVA SAMAYA NERI,

(continued from page 25 of Vol. VI.)

4. Among them, they who are devoid of bodily and mental faults are alone fit to be Acharyas.
5. By untimely union, and by want of chastity are caused bodily and mental infirmities in children born.
6. If the mother partakes of wholesome food, the children will get beautiful forms.
7. Those who have done good in a former birth will be born with all good qualities. Others will never get them.
8. Men too tall or too short or too big are not fit as teachers.
9. Men too white or too dark, or too red are not fit.
10. Men lame of feet or hands, the hunch-backed the blind of one or both eyes, and those who are wanting in any of their limbs or organs are not fit.
11. The squint-eyed, the hollow-eyed, the bleary-eyed, the cruel-eyed are not fit.
12. The thick-lipped, the large-toothed, the flat and scrubby nosed are not fit.
13. The men with legs too short or long-kneed, the too-tall, and the thick-soled and broad-toed are also unfit.
14. The pot-bellied, the dropsied, the screech-voiced, and stammerers are not fit.
15. Men with incurable diseases, and consumption are unfit.
16. The too young or the too old, and the positively ugly are unfit.
17. Men possessed of anger, of desire, bad men without pity, those men wanting in propriety of speech are also unfit.
18. The indolent, the deceitful, the forgetful, those who only learn worldly books, and those who cannot impart instruction properly are also unfit.
19. Men freed of such faults are alone eminently fitted to be teachers.

THE TEACHER'S SPECIAL QUALIFICATION.

20. He must have been initiated by a proper teacher in all the four modes of initiation (*Samaya Diksha*, *Visesha Diksha*, *Nirvana Diksha*, and *Acharya abhisheka*) and should have observed the rites and observances of each of these paths.

21. Possessed of love to his teacher, he must have learned discriminately the *Agamas* and the subtle *Vedanta*.

NOTE.

The *Vedanta* is the Philosophy of the *Upanishads*, as expounded by *Badarayana* and elucidated by *Sri Nilakanta Sivacharya*. The Philosophy of the *Agamas* is the *Saiva Siddhanta*. And between them, both the *acharyas* have declared there is no difference, meaning thereby, the difference is one without a distinction.

22. When worshipping god, he should fancy himself as slave, (*Das*), be possessed of all love to God, and be freed of the fault of 'I' and 'mine'.
23. Perceiving God in his heart, and doing *Sivoham Bhavana* he must remove the sins of the sinful.
24. Observing how the Grace of God (*Sattinipada*) rests on each, and adopting the purification of each accordingly either by *Sambavi Diksha* or *Sakti Diksha*, or *Mantra Diksha* and removing all their three kinds of *Mala*, the true teacher will show the presence of the Golden Feet of the Immaculate One in the heart of the disciple.

SAKTI AND SAMBAVI DIKSHA.

26. *Sakti Diksha* is *manasa Diksha*. *Sambavi Diksha* is performed by the eye of Wisdom.

NOTE.

Sakti Diksha is otherwise called *gnanavati* and *Sambavi Vignana Diksha*. In the *Manasa* process, the rites and ceremonies are all performed by the power of the mind without the use of externals. In the *Vignana Diksha*, the mere sight of the teacher will purify the pupil.

Mantra Diksha.

27. *Mantra Diksha* is performed with *Homa* and *Kunda mandala* &c. for the purpose of purifying the sins of the pupil.

NOTE.

Mantra Diksha is otherwise called *Kriya Diksha* and this and *Gnanavati Diksha* are called also *Hotri-Diksha*.

THE TEACHERS: THEIR VARIOUS KINDS.

28. The teachers are divided as *Prerakacharyas*,
29 *Bodhakacharyas* and *Muktitacharyas*.

The Prerakacharya.

29. The first *acharya* is he who instructs *Saiva* pupils as to who their proper teachers are who will show them grace, and thus secures their Salvation.

The Bodhakacharya.

30. The *Bodhakacharya* purifies the pupil who comes to him in love by giving the *Samaya* and *Vishesha Diksha*, and graciously instructs him in his duties.

The Muktitacharya.

31. The *Muktita* will give emancipation to such as above by *Nirvana Diksha*, testing their worth, within 12 years of the pupils joining him.

The castes, and their teachers.

32. *Brahmins* can be teachers to *Brahmins* and other caste pupils.
32. The *Rajanyas* can be teachers to their own order and those below. The *Merchant-class* can officiate to his own class and *Sudras*. *Sudras* can officiate as teacher to *Sudras* alone.

Some Special rules.

33. If among *Brahmins* there are no proper gurus let the *Brahman* pupil get *Gnana upadesa* from the *Rajanya Guru*.
34. This applies to *Brahmopadesa* and not to *Karmopadesa*.
35. These rules apply also to receiving *Gnanopadesa* even from the hands of gurus of *Vaishya* and *Sudra* classes in failure of gurus among the higher classes. There is no wrong in this.
37. A *Sudra* can also be a guru if he remains a bachelor all his life and understands well the nature of the *Thripadartha* as taught in *Siddhanta*.

The books they can read.

37. The first three classes can study the *Vedas* and *Agamas* with the aid of *chchandaa* &c.

38. The Sudras can study the Agamas and the Puranas and understand this meaning.

The teaching of these books.

40. The Vedas and Agamas teach distinctly the nature of the Pathi, Pasu and Pasa.

The nature of the Sairacharya.

41. He alone is the Saivacharya who receiving the Word of God understands the nature of the Pathi, Pasu and Pasa without doubt and mistake.
42. Even if devoid of bodily perfection, if he understands well the nature of the Ttripadartaa, he is a true teacher.
43. Even if possessed of all bodily and mental perfections, if he is not possessed of Sivagnana he is no teacher.
44. Even if possessed of all bodily and mental perfections, none except from the four castes can be a teacher.

THE VARIOUS MUDRAS OF TEACHERS.

45. There are five Mudras for the Guru ; Vibhuti, Rudraksha Mala, the sacred thread, the upper cloth, and head-cloth.
47. The Sudra teachers are not entitled to wear the head-dress and upper cloth.

The Sacred thread:

48. The threads should be spun by virgins of the four castes. Spin one from seven threads and spin one from three such yarns. Brahmmins can wear seven such threads.
50. The Rajanyas can wear 5 such threads, Vaishyas 3 such, and Sudras one alone.
51. The four castes can wear the thread on their breast uttering the Tatpurusha, Aghora, Vama-deva, and Satyojada mantras. Their sins will vanish, and they will secure Bhoga and Moksha.
52. Sudras living as family men can wear the thread in Pujah, Tharpana and Homa occasions.
53. Among Sudras, the Naishtika Brahmachari can wear the thread always if he has got rid of all the desires of the world.

The duties of the Acharyas.

54. Know, the duties of the teachers are three namely, Nitya, Naimittika, and Kamya.

55. The Nitya (daily) duties are, bathing and performing Tharpana, worshipping God, and tending the sacred fire.

56. The Naimittika duties consist in consecrating images, and performing Diksha and in teaching the sacred words of God to proper pupils and explaining their import.

58. The Kamya consists in doing Siva Pujah and Japa for purpose of securing salvation.

59. Sanyasis and Vanaprasthas are not fit to be Acharyas.

60. Brahmacharis and Grihastas are alone fit to be Acharyas.

61. The Brahmachari Acharya will confer Mukti alone. The other Acharya living in piety will both confer the wordly and heavenly Bliss.

62. These Acharyas are to initiate all the four classes by the Hotri Diksha.

63. If the husband permits, the wife can receive the Diksha.

64. The purification of the Adhwaa can be given to all the four castes but not to the others.

65. To the others who are not entitled to receive Hotri Diksha, perform Diksha by sight (Sakshu Diksha) and by touch, laying hands on the head (Parisa Diksha).

66. For giving Nirvana Diksha, the pupil has to be tested for the prescribed period or for one year. For the other Dikshas, the aspirants need not under go any probation.

67. Characteristics of the aspirant in whom the grace has descended.

If the grace has fallen, the aspirant will regret the body as poison and will seek the means to get out of it.

68. When hearing spiritual stories &c, the hairs on his body will stand on their ends, his eyes will brim with tears, his speech will falter, and when seeing Siva Bhaktas, will raise his hands and worship them without shame.

69. He will desire the society of those who wear the Sacred ashes &c, and his love to them will grow.

THE PERIODS OF PROBATION

70. The pupils thus undergoing probations for 12 years should be tested so that they are free

from doubts and errors, and then they should be given Nirvana Diksha and saved.

- 71 & 72. The periods of probation for Brahmans Kshatriyas, Vaishyas and Sudras are respectively 3, 6, 9 and 12 years.

The Intelligible Pupils.

73. When under probation, the pupil shows no good at all it is fit he should at once be discarded.

- 74 & 75. If the Acharya gives Diksha to an unfit person, either through fear or love or love of gold and other inducements, both will fall into hell and fall deeper into it and it will be difficult for them to be raised up.

76. Therefore rejecting the unfit persons, give Diksha only to the loving ones.

How many can receive Diksha at one time.

77. It is best to give Diksha to only one at a time. It can be given to two also.

78. If the Acharya gives Diksha to many, he will suffer pain by going to hell.

The Seasons for Giving Diksha.

79. The months of Kartigai, Arpisi and Vaigasi are best for giving the purifying Diksha.

80. The months of Panguni, Ani, Margali are second best. The months of Masi and Adi are inferior.

81. In the other four months, no Diksha should be given at all. But there may be good days even in these months.

82. The time of solar and lunar eclipses are good days.

83. The days of Dakshanayana and Uttarayana, and the Vishu days in Chittirai and Arpasi are also good.

84. These days are prescribed only to those who desire this world's bliss. To those who desire Heavenly bliss, no time is prescribed at all.

85. To these latter, in their own perfection, all times are good, supremely good.

THE ARPANA IN DIKSH,

86. The pupil should dedicate his wealth, body and life to the service of His Acharya.

87. The Acharya should not receive all the wealth offered to him. Only receive one-sixth of this wealth.

88. The Acharya can receive all that is offered to him if the pupil happens to be a Sanyasi or Vansprasta.

89. The mother out of love gives the healing potion to her child. He is the Acharya who removes the sorrows of death and birth of her pupils.

90. The Acharya should lovingly confer Diksha on all eligible persons, without regard to any other consideration.

91. We have thus far set forth the qualifications of the Acharya. We will deal with the subject of the pupils in the next chapter.

(To be continued.) J. M. N.

WHAT CAUSE IS BRAHMAH?

The last July issue of the Siddhanta Deepika contains an article under the above title, contributed by Mr. S. Palvanna Mudaliar, who seems to have arrived at the following conclusions with regard to the cause of the universe (1) That Brahmah is the efficient cause (2) That Maya the material cause is an entity in itself, quite distinct from Brahmah (3) That the instrumental cause is the Sakti of Brahmah &c., &c.

I have some doubts on this point which I hope will be interesting for the readers of your journal to know. Is not Brahmah—the Supreme Being, absolute and infinite. “If so, is it in keeping with His absolute Godhood, to say that there is something called “Maya” in which is an entity in itself,” independent of and separate from Brahmah? If we affirm the existence of Maya in itself, can we say that Brahmah is one without a second? Does not the word “Maya” denote that it is not really, an entity in itself.”

As for the subject under discussion a student of Sankara, explains his position thus:—The conclusion reached by Mr. S. Palvanna Mudaliar is quite natural, since he started with the premise, that the Achit which constitutes the

material universe is an entity in itself. In the Advaitins' view, this *Achit* has no real and independent existence of its own; it is the *chit* alone that exists." "All this is *chit*." "That which exists is but one." The sastras begin with their arguments concerning *Vidhi* and *Nishādhā* on the assumption that *chits* and *Achit* are different entities; nevertheless they show in the end, that, that which exists is one, that *Achit* is not an entity in itself; that matter and mind are two aspects of one and the same thing, as is evident from their intimate connection and that this one entity deserves to be called *chit* rather than *Achit*. Western science also is beginning to lean towards the same conclusion. Do we not find in nature, how difficult it is to find out the exact line of demarcation between the so-called material substances and the animate beings. The same power of the *chit* which manifests itself as thoughts and feelings in the mental world appears also as the forces of motion and cohesion &c. in the external world. The Advaitin denies the real existence of the *Nama-Rupa-Bhava* i.e. the *Achit* aspect alone of the Universe. It is brought on by the beginningless *Ajnana* and its *Swarupa* is *Anirvachaniya*. Its illusive nature is evident from the facts, that it does not exist in all time and that it dwindles into nothing, if its support of the *Chit* is removed. Thoughts on the infinitude of space and time will also to some extent, help one to realize this. The question how and why did this unreal *Nama Rupa* come into visible and tangible being at all is not answerable. But this inability is no detriment to the soundness of the Advaita doctrine. because the Advaitin has one of the surest of

Pramanas in his favour and that is *Anubhava* or Realization—a state of being in which the knower, knowledge and things known are merged into one absolute *Sat*—in which one sees nothing else, &c. This *Pramana* is more important than inference. Seeing that under the above circumstances, *Achit* is not an entity in itself, *Brahmah* will not stand in need of a distinct material cause or instrumental cause, to create that *Achit Para-Brahmah* and His *sakti* are not different entities.

ஸ்ரீவாழ்க்குறிஞ்சுமகி | பஞ்சாங்குநெடுகிழிதம் ||

R. PADMANABHA PILLAI,

Sub-Registrar Mavilikara.

SOME DISPUTED POINTS.

(Continued from page 202 of Volume V.)

The Rise and Progress of the Vytulian heresy which, in the early years of our era, convulsed the Buddhist Church of Ceylon, seems to me to have a very important bearing on the issues raised by Mr. Visson. According to Mr. Turnour, the heresy commenced in the year 209 A. D. when Vohokara Tissa was king of Ceylon. A careful perusal, however, of the extant accounts of the events of this period, would reveal the fact that the real beginning of the heresy can be traced farther back to the troublous times of Walagam Bahu (109 B. C.), if not to a still earlier period. Walagan Bahu, being defeated in battle with seven Tamil princes, fled through the "Thitharama Gate" which had been built by Pandukabhaya (5th century: B. C.) as a residence to people of foreign religions. A certain Nighanta, named Giri, seeing Walagam Bahu in his flight, shouted out in loud voice "the great black Sihala is flying." The king hearing this said that, should he be fortunate enough to come back to the City in peace, he would demolish the residence of the Nighanta and build a

Vihara in its place. In the course of a few years, the Tamil dynasty came to an end, and Walagam Bahu, returning to his city in peace, caused the Thitharama Gate to be demolished and built the Abhayagiri Vihara in its place. Again, a priest of the Maha Vihara by name Mahatissa being found guilty of "breach of discipline" was expelled by the Fraternity. A disciple of this priest, being offended at this proceeding, went over to the Abhayagiri Fraternity and sojourned with them: from this time, the Abhayagiri Fraternity became seceders. The doctrines of Buddha had been preserved only "*orally*" up to this time, and the priests of the Maha Vihara, seeing the spiritual perdition of the people *owing to the perversion of the true doctrines* assembled and recorded the same in books.

Now, the Nighantas were a most rigid sect of Jains who were very numerous in Southern India in the early centuries of the Christian Era. The Nighanta, Giri therefore, belonged to the most powerful religious party of the time in the Tamilakam. The language of discourtesy, if not of insult, he employed towards the King, (Walagam Bahu) who was a zealous Buddhist is a clear evidence of the fact that the relations between the Nighantas and the Buddhist were not of a very friendly character. The Tamil princes who conquered Walagam Bahu were Choliens, and their religion was, most probably, Jainism, hence, it was only natural that the Jains should have viewed, with satisfaction, the downfall of the Buddhist Sovereign, and hailed, with pleasure, the occupation of the throne by the Jain princes of the Chola dynasty. The circumstances of the expulsion of Mahatissa from the Maha Vihara, the secession of his disciple to the Abhayagiri Fraternity, the reason alleged, viz the prevention of heresy, for recording the doctrines of the Maha Vihara Fraternity in books, combine to confirm the view that there had been already considerable friction in matters of dogma and of faith between the Nighanta Jains and the Buddhist priests; and that the Fraternity of the

Abhayagiri had been powerfully influenced by the peculiar doctrines of the former. It is a well known fact of South Indian History that the Pallavas of Kanchipuram and the early Cholas were Jains, and that the Nighanta i.e. the Digambara sect of the Jains was the ruling religious denomination in the primitive Tamil Kingdoms of the South. That the schism which disturbed the peace of the Buddhist Church of Ceylon had its seat in the Chola country will be made obvious as we proceed on a little farther with its History.

In the year 113 A. D., Gajabahu I, King of Ceylon, invaded the Chola country, and, besides rescuing the Sinhalese who had been taken captive by the Chola King during his (Gajabahu's) predecessor's reign, removed from there, the golden anklets of Pattini the insignia of the gods of the four devalas, and the golden cup of Buddha that had been removed in the year 88 B. C. The presence of king Gajabahu in South India about this time is confirmed by a passage in the Tamil Epic of Silappathikaram which reveals the fact that he (Gajabahu) was a contemporary and friend of the Chera King Senkuthuvan, who was an avowed enemy of the Chola Monarch. As a brother of this Chera King was a Jain ascetic, and as Chankarachariar, who flourished in the 8th century A. D. is credited with having converted the King of Chera of his time—Tiru Vikrama—from Jainism to Saivism, there seems to be no room for doubt as to King Senkuthuvan's religious persuasions. Gajabahu was present in the capital of the Chera Kingdom on the occasion of the deification of Kannagi; and the relations between the Chera and the Chola Kingdoms having been in a very strained and acute state at the time, the conjecture seems very tempting, if not invincible, that Gajabahu's success in defeating the Choliens is to be imputed to his alliance with the very powerful Chera monarch. The Apotheosis of Kovalan's wife as an incarnation of Pattini was, no doubt popular among the Jains of the Chola and Chera countries, and Gajabahu influenced perhaps by his

friend Senkuthaven, became the apostle of the cult of Pattini in Ceylon.

The chroniclers of Lanka have transmitted to us only a very meagre account of Gajabahu's reign, his accession, his invasion of the Chola country and his gifts to the priesthood of the Abhayagiri and Maricewatte Viharas being all the information furnished to us. The partiality, which Gajabahu shewed to the priesthood of the Abayagiri Vihara, which was the chief seat of heresy, and which a few decades after, assumed such serious proportions that the strong arm of Royalty had to be called in requisition by the orthodox party for its suppression is significant as affording another indication of his pro-Jain bias.

For about 80 years from this time, the historian is absolutely silent about the dogmatic dissensions between the rival Viharas, until, the monotony is suddenly broken in the beginning of the 3rd Century when Vohokara Tissa became King. The rivalry and the state of estrangement which existed between the two leading priesthood came to a head at this time. A Brahman named Vytulia who was now the chief exponent of the doctrines of the Abhayagiri school made his influence so much felt by the Orthodox party that the latter appealed to the king for the protection of the orthodox school, which was readily granted. "the instrumentality of Kopila, his prime minister, suppressing the Vytulian heresy, punishing the impious priests and burning their books, the King reestablished the doctrines of Buddha."

The mention made of the destruction of the books by fire must settle the dispute about the existence of literature among the Jains of the Chola country in the year 215 A. D. It seems to me only reasonable to suppose that, even in the days of Walagam Bahu, the Jain section in Lanka had had their peculiar doctrines and tenets reduced to writing and that this fact was one of the chief causes that led to the attempt on the part of the Maha vihara priests to reduce their creed also to a

written form as the advantage of a written over an unwritten orthodoxy must have been too obvious to be passed unnoticed by them in those troublous times.

"The amount of literature which perished in the flames on this occasion must have been" says Dr. Foulkes. "considerable. But there is unfortunately, no clue whatever," laments the learned Doctor, "as to the language in which these books were written." I entirely disagree with Dr. Foulkes on the latter point. The literature that was destroyed was the literature of the Vytulian Jains, who, we are sure, were the natives of the opposite coast of the chola country. The solution of the problem is, therefore, plain enough, except it be contended that the Jain Tamils of the chola country, for some unexplained reason, chose to write their religious books in the Pali, Ehu and every other alien language in preference to their Mother Tongue. But there is positive evidence to prove that the oldest literature of South India is of Jain origin. The inference seems only natural, therefore, that the books burnt by the king were composed in the Tamil language. It is a noticeable fact in this connection, that the commentator of Virasoliyam, whose date cannot possibly be later than the 11th Century A. D. states in one place that the style of "Kundalakesy" a Jain work, had become so archaic in his time that many impressions found therein, were unintelligible to the Tamil Scholars of his day. This old epic is, unfortunately, now missing. But if we may rely on the correctness of the statement made by the learned commentator above referred to, it does not seem possible to me to assign to this Jain work a later date than the 5th Century B. C. for its composition. If, then, it is admitted that there existed extensive literature among the Tamils of the Chola country in the beginning of the 2nd Century A. D., can we reasonably look for the first introduction of the art of writing books into South India about the same time? On the contrary, it seems not unlikely, that it was after contest with the Tamil Jains of the Chola country the idea of committing their doctrines

to writing dawned on the minds of the Maghedan Monks of whom mostly the priesthood of Maha Vihara consisted. In spite of the opposition and persecution to which it was exposed, the Vytulian party continued to prosper and receive from accessions to its ranks. But this state of calm and quiet was not to continue for a long time. A storm fiercer than ever awaited them at no distant date. In the year 254 A. D. Gothabaya came to the throne. He was partizan of the Mahavihara priesthood and was resolved on a policy of suppression of the Vytulian School. The doctrines of Vytulia had already taken such deep root among the Monks of the Abhayagiri Vihara that no ordinary measure could succeed in bringing about its downfall. As the first step in the undertaking the King caused all the books of the Vytulian Sect to be collected, made them into a heap and publicly burnt them in a market place. He then got hold of sixty of the leading priests of the Abayagiri Vihara who had embraced the heresy and banished them to the opposite coast in the Chola country. The banishment of the Vytulian priests to the country of the Cholas is highly suggestive as it affords another indirect evidence of the fact of the existence of intimate relations between the Jain priests of the Tamil country and the Abhayagiri institution in Ceylon. "There was a certain priest," says the writer of Mahavamsa which is considered to be a very trustworthy record, "*the disciple of the chief Thera of the banished sect, a native of Chola, by name Sangamitta who was profoundly versed in the rites of the Bhuta (demon faith).*" "For the gratification of the enmity against the priests of the Maha Vihara by whose advice the Abayagiri priests were banished he came over to this land. This rude person entering the hall in which the priests were assembled at

"Thuparama, disregarding the remonstrances of the Thera of the Sangapala parivena who was the maternal uncle of the king, and who spoke in the name of the king, succeeded in gaining the confidence of the king. The monarch becoming greatly attached to him, placed under his tuition his two sons. He evinced preference to the second son and the elder prince on that account entertained hatred against the priest."

The importance of the above passage in this enquiry can hardly be over-rated. It establishes beyond doubt the correctness of my inference that the Vytulian of Abayagiri were none but the Jainas of the Chola and perhaps of the Chera countries. It is obvious that the chief Thera of the banished Sect was also a native of Cholam and if we may assume that he taught the same doctrines as his disciple, that he himself was profoundly versed in the doctrines of Bhuta faith. The Buddhist Monks considered the gods of the Hindoos as Bhutas. The Sivite priests of the Kattragam temple in Ceylon even now go by the name of Devil priests (Kapuwas). The Mighanta Jainas were, in fact, a denomination of the pre-Buddhistic religion of South India, who paid divine honours to Vishnu. The Southern Church of Buddhism, which is in reality, only a purified form of Jainism could not tolerate in its ranks those who advocated the worship of the gods. The expulsion of his master from Lanka drove the iron into the heart of Sangamitta, who felt his master's disgrace as his own and resolved on a deliberate policy of revenge on the priesthood of Maha Vihara who instigated the king to expel his master and his followers.

(To be Continued.)

A TAMILIAN.

THE UNIVERSITIES COMMISSION.

[By Messrs. M. Jivarajam and S. Kailasam.]

I.

CURRICULA OF STUDIES.

Almost in all aspects the various suggestions of the Universities Commission have been fully discussed in your columns. Nothing in recent times has attracted so much notice as the Commission Report and the people whose interests are at stake have every reason to express their disapprobation in every manner possible. The constitution of the senate, abolition of second grade colleges and the raising of fees have thrown into shade the most vital question,—curricula of studies. A comparison between the European and Indian systems of education will bring to light many of the defects and some of the excellences (if there be any) of the Universities of India. In India there is no teaching University and for a long time to come there will not be any University of the stamp of Oxford or Cambridge. Modelled after London, Indian Universities are purely examining bodies, granting certificates and diplomas to the successful candidates in examinations. In Oxford and Cambridge a student, as soon as he leaves the Public School, enrolls himself as a Matriculate and thus he becomes an undergraduate of the University and pursues his course for the degree he chooses. No examination he is required to pass before he enters the Universities. In London as in the case of the Indian Universities there is an entrance examination. Those who appear for the Matriculation are required to pass in five subjects now. In days of yore the classical languages, Latin and Greek were compulsory subjects. Afterwards Greek was omitted from the compulsory subjects. In the revised rules and regulations Latin too was made optional thereby giving place to a living tongue. From the various changes made in the classical languages it is clear that those tongues are losing ground in favour of modern languages and the European Universities have after all seen the inutility of the dead languages and want to encourage their own mother tongues. When these changes are taking place in Europe the Indian Universities Commission has made a revolutionary proposal to abolish the vernaculars in India and also the two most important languages French and German. You have freely opened your columns for the discussion of the wisdom or folly of discouraging the study of vernaculars. National life and national progress depends upon the development of the language of a people. A study of the language of a nation reveals to us their social status, their moral and intellectual progress, their inner life, their spiritual and religious advancement, their political problems and aspirations, their love of science and arts,

[These were sent to H. E. The Viceroy of India and acknowledged with thanks Ed.]

their commercial intercourse, their assimilation of foreign ideas and ideals and finally, among many others, their place in the scale of nations. In our humble opinion any amount of study in classical languages will not work our way one inch towards our regeneration; and the future salvation of our country entirely depends upon our improving our vernacular tongue. If vernaculars are abolished and if our prime of life be spent in the study of highly-inflected languages, we will merely manufacture a number of graduates who will not be able to speak their own language correctly. Year after year mere prattlers of Socrates and Virgil and dreamers of Hegel and Kant will be turned out by the huge machinery of the University. We do not altogether condemn the classical languages. Their style and diction, the sonorous sentences and polished periods of a Virgil, the simplicity of a Kalidasa or Homer, in spite of their mysticism and exaggerations will ever charm and delight the readers. But what we contend is that the vernaculars should find a suitable place in the curriculum of studies. The abolition of French and German from the course of studies will not be conducive to the interests of higher education in India. The French are the most civilised people in Europe and in their literature are treasured up all the modern thoughts. Some people think that there is an ulterior motive in abolishing these languages, which may be political or otherwise. Recent researches in Physical Sciences and Mathematics are generally made by the French people and Frenchmen are the greatest and most skilful Engineers in the world. French is the *lingua franca* of Europe and it is the *bon ton* of every fashionable man in all quarters of the globe. The French are the pioneers of Republican ideas. A study of the works of Voltaire and Rousseau, Fenelon and Zola ennobles and broadens our minds. It is indispensable that a cultivated man should become acquainted with a language which is so extensively spoken by all races of mankind. The German language has equal claims for its study by an educated man, many of the abstract sciences like Psychology and Natural Sciences like Biology owe their development to the German scholars. Goethe can be ranked along with Kalidas, Homer, and Shakespeare. The Germans and the French have contributed a great deal in the field of law literature. Orleton's commentary in French on the Institutes of Gius and Justinian is a standing monument of legal acumen and precision. A dull uniformity seems to have been the aim of the Commission without regard to the capacities of the students and the necessity of the recipients. Four subjects ought to be brought up in all stages of the B. A. course. I shall close these observations with the remark that vernacular languages, French, German and even Russian should be included in the curriculum of studies of the Indian Universities.

We quote eminent authorities who have spoken in favor of vernaculars. Dr. Caldwell says, "This language that is Tamil being the earliest cultivated of all the Dravidian languages the most copious and that which contains the largest portion and richest variety of indubitably ancient forms it is deservedly placed at the head of the list....." He regards that Tamil is not a derivative of Sanskrit and poetical compositions are of very high order and free from the influx of Sanskrit words. He concludes his observation as follows:—"It is the only vernacular literature in India which has not been content with initiating the Sanskrit but has honourably attempted to emulate and outstrip it. In one department at least that of Ethical Epigrams it is generally maintained and I think must be admitted, that the Sanskrit has been outdone by the Tamil." In the opinion of Charles Gover the Dravidian people possess one of the noblest literatures the world has seen. Revd. A. Percival in speaking of the Tamil language remarks :

No language combines greater with equal brevity ; and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind. " Dr. Winslow writes it is not extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek and more copious than Latin. In its fulness and power it more resembles English and German than any other living languages: Revd. W. Taylor asserts that it is one of the most copious refined and polished languages spoken by man. The last and not the least of the greatest of the Tamil scholars speaks of Tamil language in terms of eulogy and says in one of his excellent works on the Saiva Philosophy that that key alone can unlock the hearts of the ten millions of the most intelligent and progressive of the Hindu race." In another place he thus notes, "Although the very ancient, copious and refined Tamil language is inferior to none, neither the Indian Government nor the Universities fully recognise the value of Tamil literature.

II.

THE STUDY OF HISTORY.

The question "what would happen to India, if the recommendations of the Universities Commission were adopted?" has been more than once asked in your columns and those of your contemporaries; it has been answered again and again with sufficient clearness: and the miserable depth to which the social, intellectual and moral conditions of India would go down, has been pointed out with sufficient stress and emphasis. But one great point, serious and deplorable in its results and

which involves incalculable danger to "Young India in transition" has not yet been adequately touched upon. A closer study of the Report brings to light, among other things one proposal that is calculated, in the long run, to practically deprive the Indians of the one really useful boon of all education—qualification for citizenship. According to the proposals the study of History is to be compulsory only in the matriculation standard and optional in the college course. From the F. A. curriculum History is ejected in favour of philosophy which is to be compulsory and in the B. A. examination History is to appear as optional branch. It is therefore possible for a student to take his Degree without ever reading History in the college classes. Does the Commission think that the meagre sketches of India and England that pass for Histories in the Matriculation class are sufficient to instruct the student in the ideas of the rights, duties and responsibilities of citizenship? The world's greatest statesmen agree in thinking that the Government of a country will be successful in proportion to the extent and degree to which the citizens realise the importance of their duties and make a right use of their privileges. Can the accounts of the wars with Tippoo or Haider Ali, the gallant deeds of Clive and Lawrence and the conquests of the Moghul Emperors of India—stories which form the bulk of the Matriculation History, can these help even so little an Indian to correctly discharge his duties as a citizen? Do they think that Lee-Warner's *Citizen of India* is sufficient to fully equip the students as citizens of the State? How can meagre accounts of the Indian Postal system, Municipalities and District Boards assist one in forming right notions about organised constitutions, representative assemblies and other broader principles of politics? Without asking students to study Political Science and Political Economy and making them grasp the sound principles of politics by a comparative study of the World's institutions, it is merely futile to imagine that Indians can learn much of Indian politics by being made to commit to memory a few pages of a Loyalty Bible which can only be described as an unclassified catalogue of Indian names passing for politics. By the omission of History from the F.A. course the students will be deprived of the opportunity of acquainting themselves with the two main pillars of all political knowledge—the Greek and Roman Histories, which, with their complex systems of government and varied organisations, lay the proper foundation for advanced knowledge in political science. When this all important branch of knowledge is done away with, a great majority of our graduates will be merely a set of half hearted men, incapable of understanding their political rights and privileges and still more incapable of using them to the welfare of themselves and their countrymen.

Mr. R. S. Lepper, Professor of History and Economics at the Maharajah's College, Trevandrum, writes:—

"This is a small matter compared with the way the F. A. History course is treated. To make room for English History, the History of Greece and Rome, which for many years has been taught to our F. A. students, and for centuries has formed, with the History of their own country, the regular study of youth in every Western land, is now to be condemned as unsuitable and relegated to the B. A. course.

A change of so sweeping a nature requires a reason, and I have found none that will stand examination. When I remonstrated some months ago against this proposal, I was told that in some Colleges it was not, or could not, be taught properly, and that therefore it ought to be cut out. But in some Colleges *nothing* is taught properly, and if we are to fit our courses of study to the capacity of the worst colleges in South India the sooner we end the University the better. On the other hand, if University Examiners do their duty, History teachers will learn to do theirs soon enough. It is wonderful how quickly strict and intelligent examining develops improved teaching. But if there are no good reasons for the exclusion of Classical History, there are many for its retention. First, the thread of the story is much easier to follow, foreign relations are less complicated, political and religious conditions much simpler, social life more akin to that of India, and the chief characters more intelligible than is the case in English History, which is full of difficulties for the Indian student.

Secondly, it has an excellent educative influence. Handled by a good teacher it supplies just the stimulus which the F. A. student needs, after a prolonged course of elementary English History in the school classes. It broadens his mental horizon, and may be made the vehicle for the teaching of sound views on life and duty and good citizenship. Even in the hands of a bad teacher it is more intelligible and has a higher disciplinary value for junior students than English History.

Thirdly, it has a number of admirable text-books, ranging from the most elementary primers to the works of the greatest historians, capable of suiting all degrees of ability in the class, yet of reasonable bulk, and therefore accessible to students.

Fourthly, most of the original authorities are to be had in excellent English translations, within moderate compass and at moderate prices.

Fifthly, when properly taught it is one of the most attractive subjects in the F. A. course. The heroes of all time can live again in the East as in the West and claim

the homage and sympathy of youth alike in India as in Europe. Such hero-worship is among the best influences in every young student's life, and helps in some measure to counteract the sordid features of his daily surroundings."

It is proposed, instead, to make Philosophy compulsory in the college course. Does the Commission want to make us a nation of dreamers by translating us from the land of the real to the land of the lotus? India has had too much of Philosophy and it is her mad attachment to that that threatens to make her one of the "Dying nations." Our Philosophy has blinded us to our surrounding conditions. The boon of liberal Western education which we have been so long enjoying has opened our eyes; and the first seeds of political wisdom are just now only being sown here and there. When the mystery of complete blindness has been reduced to partial blindness, there comes the proposal to hurl us back once more into the sea of apathy for the shores of which we have been slowly struggling. So great has been the mischief worked by centuries of deep-rooted spiritualism almost verging on fanatic superstition, shutting its eyes to the wants of the country and keeping itself philosophically aloof, with derision, from "things mundane" that in spite of a strong reaction and the terrible realities of the present, there still operates a lingering desire in the minds of many, to desert the dear interests of their country and retreat to the comparatively cool shade of Theosophy, Occultism and Vedantic mysticism! It is time that we should take leave of philosophy a little and turn our attention to politics. Moreover the way in which the Municipal and Legislative Council elections are conducted, the manner in which our men fare in the Councils and the amount of interest the people take in these elections amply go to prove that a great majority of our people are yet to learn the *A B C* of public life. At this stage the proposal to make History optional and Philosophy compulsory, will tend to make matters worse. What with the intention of the Commission to abolish the study of the vernaculars which will completely put an end to the development of a healthy, national life, and what with the proposal to abolish History from the compulsory course, the Commission's endeavour to keep Indians out of politics is sufficiently clear. It is the duty of every sincere well-wisher of India, to realise the situation, protest against the contemplated measure and ask the Government to give the study of History a prominent place as it deserves and as it is given in all the European and the American Universities.

III.

In my last letter it has been pointed out that the vernaculars of South India not being allied to the Sanskrit language, ought to find a place in the curriculum of studies

for the University examinations. As long as the vernaculars are the media of communication it is impossible to substitute English in the practical concerns of our home life, and the upheaval of the Indians depends upon the progress of the vernaculars. For freely translating the standard works of Western authors into the Dravidian languages one should be acquainted with both the languages and must have a thorough grasp of the tongue in which he translates and his expressions should be idiomatic. So it is quite inadvisable to abolish the vernaculars from the Matriculation examination at least. In India English takes the place of the classics at home. It not only contains all the beauties of the classical languages but also has in it all the modern inventions and researches. Therefore a compulsory classical study will overstrain the tender minds of our youths.

Matriculation :—Unfortunately in our opposition to the Universities Commission Report good and bad points are indiscriminately criticised and the wise proposals share the fate of their opposites. Too much praise cannot be bestowed upon the wisdom of the proposal to remove science from the entrance course. Very recently the London University followed a similar course by abolishing General Elementary Science from the compulsory subjects of the London Matriculation examination. A glance at the failure lists of the Matriculation examination reveals to us the sad disappointment of many a youth in that subject. The reason is not far to seek. Students of the sixth form are too young to grasp and master the fundamental principles of an experimental science. Most of the High Schools are illequipped and the graduates who train the students for the examination are too fresh from the college to understand the difficulties of those who receive instruction under them. Unless there are practical experiments one can have no knowledge of a science in which the handling of apparatus is absolutely necessary. The candidates for Matriculation are too numerous; a practical examination therefore is impossible. The abolition of text books in English has proved from the experiment of the last few years by the Madras University quite undesirable. It was originally intended for the ostentatious purpose of discouraging "cram". Instead of learning any author or book or fine specimens of prose and poetry, students get up the idioms and rules of grammar without fully appreciating the proper use of them from "Made Easy's" and "Sheppard's Manuals." In order that our students may have a definite knowledge of some writers it is necessary to introduce text books for the Matriculation examination. Calcutta twice abolished text books only to reintroduce them. In Bombay also the same course was followed. The Senate of Madras very lately opened their eyes to the un wisdom of abolishing the text and recom-

mended its re-introduction. In spite of such results the Commission without going through the *pros* and *cons* of the question makes a recommendation which we fear will only end in defeating its own purpose of giving a sound education in English to the Indian candidates. It is needless to say anything with regard to Mathematics and History. The former trains the mind and the latter gives at best an elementary idea of Indian and English Histories which a student ought to know. The Commission having in view for its ulterior end the raising of the standard and making the examination as difficult as possible, without giving the best consideration to the local conditions, has made the Madras Matriculation, as a model for the entrance examination of all the other universities; and the B. A. of Calcutta for the Arts Degree examinations for all academies. Our Matriculation is as stiff as the Commission requires and their proposals will not seriously affect Madras; but a sudden raising of the standard will greatly tell upon the other provinces. In English 40 per cent is required for a pass and 35 p. c. in all the other subjects. In most of the Universities only 35 p. c. or so is required in English and 25 in each of the other subjects.

F. A. Examination.—The Commission recommends English, Classics, Mathematics, and Logic and Psychology or Physical Science with Chemistry for the Intermediate examination. It is best to introduce scientific studies in this examination. This is really the entrance examination for the Degree. A student by the time he passes this examination would have sufficiently advanced and would have attained enough of discriminating power to choose either the literary or the scientific course. No proposal of the Universities Commission will meet with so much approval as the separation of the literary from the scientific study which was a long-felt desideratum. The other Universities were showing signs of correcting an error of long standing. Madras in spite of the precedents in other Indian Universities and the London University, obstinately refused to make so desirable a change. Nothing is more gratifying than to find the Commission refusing to allow even a thesis on a scientific subject in the B.Sc. examination and it was quite right in holding that the English knowledge of the F. A. standard is sufficient for the study of scientific subjects. It is also good that Logic and Psychology are made optional. It was a mistake that Logic was for a time abolished from the F. A. course of the Madras University. London has made it compulsory in the Intermediate examination and it is either compulsory or optional in the other universities. As a science of reasoning it highly trains the mind, and Psychology, that department of knowledge which deals with our *animus* must take precedence of other sciences. According to Herbert

Spencer, Psychology is a subject which every cultivated man ought to study. It is with pain we notice that the Commission has altogether omitted History in the F.A. course. I have devoted a special letter on the subject in the columns of your valuable journal and it is needless to point out once more the importance of the study of History. It ought to have found a place either as a compulsory or an optional subject in the F.A. course. To learn the elementary principles of five subjects will not be too much in the F.A. course and generally five subjects are taught in all the Universities. We have said English is the classic of India. If the Commission will insist upon four subjects in all the stages of the B.A. course it will be more advisable to allow Histories of Rome and Greece with Political Economy as an alternative subject with the classics. Mathematics may be a stumbling block to many of our promising young men in the F.A. course. There is no likelihood of its being abolished by any Commission. As long as the Senior-Wrangler and Wrangler titles are held in high esteem and as long as it is a subject in the B.A. Honours course of the Cambridge University, it is sure to find a place in the Arts course of every University. The subject may not be palatable to a few; but a study of this most important abstract Science is essential for the cultivation and training of our mind. With some reservations we have not much to find fault with the recommendations of the Commission in the F.A. course. A word about examination by compartments. The remark of Prof. G. Pittendrigh of the Christian College will not be out of place here. In his opinion the abolition is a retrograde step and the system has worked excellently well in Madras. It is no wonder he has not met with anybody who has spoken against this system.

B. A. Degree Examination.—The B. A. Degree is a much coveted academical honour. The least qualification virtuously insisted upon now a days by the Government is B. A. The gates of the Government service in the near future will be closed to non-graduates. For a long time to come till a distinction in the minds of the people is made between University honours and Government service, the youths of India will rightly or wrongly seek after education with the hope of obtaining some Government posts. In these days even those who are to be trained for some learned professions such as Engineering, Medicine and Law usually take a degree of Arts, even though the F. A. Examination is enough for ordinary purposes. The value of the Arts Degree cannot be overrated and it rightly deserves the prize bestowed on it. The changes which affect this examination will seriously be watched and criticised unsparingly by our educated men.

Examination by Compartments.—This system is unique in the Madras University and obtains in the B. A. Degree

examination alone, and the necessity of it is partially acknowledged in the B. Sc. and B. A. degree examinations of the Bombay University. The abolition of the compartment system, Professor G. Pittendrigh rightly remarks, is a retrograde step and the Rev. acting Principal of the Christian College has not met with anybody who has spoken ill of this system. It has worked for the last 15 years excellently well in Madras, but the Commission for reasons best known to itself has recommended its abolition. Let the Commission speak for itself. "At Madras where the subjects of the B. A. Examination are arranged in three divisions a candidate is allowed to appear in one division or in two divisions or in all three in any one year. It appears that in some cases *this rule has worked well*. A College on finding that a student at the end of his third year, has made but little progress may require him to devote his fourth year to English and to his second language and to postpone his third subject to his fifth year. On the other hand the rule works badly in so far as it tempts men to try their chance in all three divisions in the hope of securing a pass in one or two." This is an undeniable testimony even of the Commission itself that the system has worked well in Madras. The best thing would have been, instead of abolishing it, to introduce it in the other Universities so that there might be similarity in all the Universities in India. The Commission distinctly speaks of the advantage of this system in the third sentence. The argument offered against this system in the fourth sentence is a lame excuse for its determination to abolish the system. No man ever enters the portals of a University, and wastes his money and energy merely to try a chance with the hope of securing a pass in one or two subjects. Students of the B. A. class are sufficiently advanced in age and education and can be credited with some common sense to understand their own benefits. Generally in our experience in Madras, students appear for examination in those subjects alone in which they feel strong and come out successful and postpone the study of that subject in which they are weak to a future examination. In Matriculation and in the First-in-Arts students are expected to be acquainted only with the elementary principles; but a student for a Degree must show a mastery over the subject he brings up for the examination. The subjects allotted for that examination are not necessarily connected with each other. A man may be well up and score a high percentage of marks say in Mathematics or Philosophy but he may be poor in the Second Language or English. It is a great hard-ship that he should bring up again the subject in which he has already secured a pass. In former years in Madras students were examined in all the subjects together and there were disastrous and shocking failures. There were mediocre passes and those who can boast of soundness in

some subjects were turned out as unfit for the Degree. It was after considerable hesitation and debate the old order changed giving place to the new; the system of examining in all the subjects was discontinued and examination by compartments was wisely introduced. Not only in Madras but also in Bombay the Senate wanted very recently to introduce this system. Two out of the three older Universities support the system. This is indirectly admitted in the B. Sc. examination and the B. A. Degree examination of the London University. That speaks volume, in its favour. Unlike India, in Oxford and Cambridge students are not required to bring up too many subjects. A Tripos man in Philosophy or a wrangler does not and need not know who Hannibal is and is content with bringing up one subject alone. Further on the report says:—"The system which is called 'examination by compartments' has been advocated by several witnesses and in particular it has been represented to us that a candidate who fails in one subject should be allowed to pass on satisfying the examiners and should not be required to bring up all his subjects again." From the report we clearly see there are many champions of our cause. The publication of their evidence along with the report of the discussion by the Senate of the Madras University when it introduced this system will throw light upon this debatable question; and this opportunity is taken to advise the Government to order a full publication of all the evidence of the witnesses or others who have furnished the Commission and the Government with written statements bearing on the point to which this inquiry is directed. Then only will the public know the *pros* and *cons* of the whole affair, and then only will their judgment not be hasty. The Commission admits that a representation has been made to them that a candidate who fails in one subject should be allowed to pass on satisfying the examiners in that subject and should not be required to bring up all the subjects again. This is what prevails now in Madras and no representation is more just or reasonable. In Madras the Standard of the B. A. Degree examination is, particularly in the optional subjects, very high, and the syllabus covers a very wide range and there are special portions also appointed in the optional subjects. The Commission's intention itself is to raise the standard of examinations. Unless this system is favoured there will not be much facility to the already overworked student population. The report concludes on this point by remarking,— "that after full consideration we have come to the conclusion that the disadvantages of the Madras rule outweigh its advantages and that examination by compartments ought not to be allowed. The object of an examination is to ascertain whether a candidate possesses all the knowledge which may fairly be expected of him at the stage which he has reached; and a man who passes in

all his subjects at one time gives better evidence of the soundness of his general education than the man who can only pass in the subjects taken separately. Care must be taken in framing the programme of an examination to see that the subjects are not so numerous as to lay undue burden on the minds of the candidates; but if this condition is complied with we think better that the examination should be treated as a whole, and not broken into sections." We have every reason to think that the advantages of the Madras rule outweigh its disadvantages and so examination by compartments ought to be retained. The object of an examination is not merely to ascertain whether a candidate possesses all the knowledge which may be expected of him at this stage but also to find out whether he possesses a sound education. *Medicore* passes in all the subjects will not ensure soundness. A man who obtains a very high percentage of marks in one subject certainly gives evidence of his sounder knowledge in that subject than one who merely escapes through in all the subjects by getting the minimum. A senior wrangler like Paranjpie may fail in the B. A. Degree examination of the Calcutta University; but is he not a better man than any graduate of that University?

We should not have taken so much trouble to advocate this system which needs not such championship but for the hasty, short-sighted and unwise resolution of the Universities Commission. Only 19 or 20 per cent. of those who appear for the B. A. Degree are successful. It is not unusual that a student who fails first in English fails to secure marks in his optional subject. We are told that Mr. De, who headed the Cambridge classics list passed the B. A. Degree in Calcutta after being awarded some grace marks in the optional branch. Granting of grace marks is not an unusual feature in the Calcutta University, which is quite unknown in Madras and the introduction of this system will put an end to that pernicious practice of awarding grace marks. To establish its pet theory of abolishing the compartment system the Universities Commission proposes a remedy. "Care" they say, "must be taken in framing the programme of an examination to see that the subjects are not so numerous as to lay undue burden upon the minds of the candidates." Let us examine what care is taken by the Commission in framing the programme of the B. A. Degree examination, and whether the subjects are not more numerous than now and whether they will not lay an undue burden upon the minds of the examinees. In Madras we have only three subjects for the B. A. Degree examination—English and a second language are compulsory and any one of the science branches is optional. In the A course of the Calcutta University which will be the future B. A. Degree examination English and Philosophy are compulsory, Classical language, History, Political Economy, and Mathematics

being optional ; and a student takes up only three subjects in that University also. In the programme of the Universities Commission, we see four instead of three ; English, a Classical language and Philosophy are made compulsory and History or Mathematics being made optional. Are not four subjects more numerous than three and will it not be an undue burden upon the minds of the examinees ? In paragraph 173 of the report where it discounts Honours Examinations which necessitate considerable expense and which are undesirable on the ground that specialisation begins at too early an age and that a pass degree is depreciated, the Commission means to raise the standard of the pass B. A. Degree examination of the Calcutta University. Even as it is, not even 20 per cent. are able to secure a pass and the raising further of the present standard will further narrow the basis of education. The examination may be made as stiff as possible, but unnecessary restrictions should not be placed. Some facilities to the candidates also should be given if the standard be raised and if the subjects are numerous the only relief we know of lies in the system of examinations by compartments which will foster not only soundness but also lessen the hardships of the students. It will also effectually put an end to "cram." which the Commission so much hate. Their theories come into conflict with one another. The raising of the standard is not in keeping with the lessening of the subjects and giving of sound education is not possible when the compartment system is done away with. The basis of education may be narrowed. Annually not even 1,500 graduates are turned out by the five Universities of India, a country with a population of 300 millions, England, which has only a population of 32 millions produces about 2,500 graduates annually. A few Socrateses and Bacons will not save our country. Education must be diffused at least among the middle classes and the proposal to narrow the basis still further is not at all wise or prudent on the part of the rulers. A wide diffusion of knowledge will alone put an end to ignorance and superstition. Middlemen are the leaders of the people and the general mass can only aim at elementary education. If our middlemen are immersed in darkness and ignorance if education is denied to them and every obstacle is thrown in their way by raising the fees, by closing the second grade colleges, and their progress is stunted in their very growth, by impediments unheard of, woe will be to that country, for it will end in chaos and confusion on account of the abolition of the Vernaculars. Candidates in Madras will labour under disadvantages. In the programme of the Commission the subjects are more numerous than before and it will lay a great burden upon the tender minds of young men and if the standard be also raised the abolition of the compartment system is the most undesirable measure. In each and every memorial which

may be submitted to H. E. the Viceroy, the discussion of this question must find a prominent place and any memorial or list of Resolutions overlooking this vital question will not be an exhaustive one and be far from satisfactory.

Mr. W. B. Morren of the Madras Christian College says :—" I do not agree with the Commissioners in their condemnation of what they call the Madras system of examination by compartments. The rule works badly, they say, in so far as it tempts candidates for the B. A. Degree to try their chances in all three divisions of the Degree Examination in the hope of securing a pass in one or two. If the rule is abolished, a candidate will have to try his chances of securing a pass in all three divisions, and since if he fails in one division he must try his chances in all three divisions again, he will never have the opportunity of trying to make a really good appearance in any one of them. I do not know to what extent the Commission received evidence from Madras witnesses on the working of the 'compartment system', but I believe the experience of most examiners would be strongly in favour of its retention. In one respect, I think, it might be improved. Where a student shows at the end of his first year of study that he stands small chance of passing in all three divisions of the Degree Examination, he should be strongly advised, or even compelled, to give his attention during his second year wholly or chiefly to Language and then take an additional year to Science."

Mr. E. M. Macphail of the Madras Christian College writes :—

" I am personally quite opposed to the giving up of the "compartment system" and should consider doing so an injury to education in this Presidency."

EXAMINATION BY COMPARTMENTS

The following petition has been sent to His Excellency the Viceroy from Trichinopoly :—My Lord, We, the undersigned, your Lordship's humble memorialists, beg to approach your Excellency with the following few lines with the hope that our petition will receive the favourable consideration of your Government.

2. The recommendations of the Universities Commission that the system of examination by compartments of the Madras University ought not to be allowed, in conclusion they say, they have arrived at after full consideration has been quite unexpected and has shocked the memorialists. Fifteen years ago the Senate of the Madras

University abolished the old system of passing in all the subjects at the same time and introduced this beneficent system. When the Universities Commission sat in Madras, it never afforded an opportunity of discussing this vital question. All who have given evidence have never touched upon this system which the Madras University alone enjoys. The Commission did not even so much as hint in Madras that it would recommend to abolish this system.

3. Your Lordship enunciated there ought to be a similarity of examinations in the various Universities of India and the standard of examination should be made higher. A glance at the calendars of the various Universities of India will convince your Lordship that the standard in the Science Branch in Madras is considerably higher than in the other Universities. Minimums are required for passing in each subject of the Science Branch in Madras and besides there are special portions appointed each year, which are not the case in the other Universities. In English language and literature it will bid fair to most of the Universities and there is the third branch—the study of vernaculars—which is peculiar to this University alone. It will be the greatest hardship to be required to pass in all the branches, which are quite unconnected with each other, in one and the same year. It is only after mature consideration and noting the difficulties of the students that the Madras Senate, in which distinguished educationists like Dr. Duncan, and the Hon'ble Dr. Miller and the late Professor P. Ranganatha Mudaliar sat, came to the decision that the compartment system ought to be introduced. And the Government of Madras accorded sanction to it. In the University of Bombay a resolution in favour of this system was moved by no less a personage than the late Justice Ranade and was carried out. But for reasons best known to themselves the Bombay Government vetoed it. Two of the three oldest Universities and a Local Government have countenanced this compartment system.

And it has been up to this time working well and the Madras Graduates can boast of efficiency on account of the special and careful study of their subjects. Your humble memorialists do not see any sound basis for the judgment of the Commission when they say without assigning any reason that "the disadvantages of the Madras system of examination by compartments outweighs its advantages". It will be to the benefit of the public who are specially interested if your Lordship will kindly order publication of the papers, to show how the Commission have arrived at this decision along with the opinions and arguments of the other side, if there are any.

4. Your humble memorialists have never dreamt that the Commission will condemn this system

and make such an abrupt recommendation and they naturally thought that this system will be introduced in the other examinations also if possible. They have prosecuted their studies long before the rules were framed; and it is needless to tell your Excellency that no law should have a retrospective effect. Most of your signatories have passed the B. A. Degree examination of the Madras University in one or two branches and are yet to complete by passing the remaining branch or branches. If these persons are asked to undergo the ordeal of passing all the subjects once more it will greatly tell upon them both in health and prospects. And they will have to master the text books which are generally mastered in two years, in a single year. In some of these subjects they might have already passed and they never thought they will be forced to appear again.

5. It may be to a certain extent true that this excellent system does not prevail in the B. A. degree examination of other Indian Universities. But to establish a similarity in the examinations your Government may be strained to abolish a system which has worked so long, so well, and so beneficially here. Simply for the sake of similarity efficiency cannot be sacrificed. Your Lordship may be aware that the standard is much higher in Madras than in the other parts and if the standard of the other Universities be raised and if the system be introduced in other Universities similarity will be for advantage established. But to keep a higher standard here in Madras alone and at the same time to abolish the compartment system will certainly put the candidates of the Madras University to greater hardship than those of sister Universities. A trial of this system in the other Universities your memorialists are sanguine, will produce a better type of graduates.

6. Your humble memorialists most respectfully request your Lordship that this law should not in any way affect those who have already passed some branches according to this present system and they should be permitted to complete their Degrees by passing the remaining branch or branches alone. Some of them have already chosen some walks of life and they must be given the chance of taking their Degrees without prejudice to their duties. Your Lordship's assurance "that all the existing interests of students must be carefully respected" has emboldened your memorialists of Trichinopoly, who have passed in some branches of the B. A. Degree of the Madras University, to submit this humble petition and pray that a favourable consideration will be granted to it. Thanking your Lordship for allowing a full discussion on the recommendations of the Commission.

We beg to remain,

My Lord,

Your Lordship's most obedient servants
Trichinopoly, 6th August 1902.

V.

Out of the hot discussion which is carried on in your columns, there naturally arise some side questions which I shall answer in a word or two and dismiss them. The cant of "cram" is the burden of many a one who wants to discourage higher education in India. Even the Commission actuated by the best of motives in the world has caught this infection. It condemns in unmeasured terms the pernicious use of "Keys and Abstracts which present a bald outline of the original" and it discourages in every way the use of "Keys." We agree with these observations. We set our face against that system of "cram" in which students vomit forth unassimilated and undigested matters in the Examination Hall. But an intelligent cramming, if we can use the term, is indispensable for success in examinations. Learning by rote enables a man to express accurately his thoughts and he is able to save time. Our students, unlike the Pandits and Sastries who repeat parrot-like Vedas and Mantras without understanding a word of what they say, only intelligently commit to memory certain portions of their texts and thus store up a useful fund of knowledge to be readily turned to account. As long as examinations exist cramming cannot altogether be rooted out. Not only the examining bodies but even the Teaching Universities are not wholly free from it. They win honours in Tripos and Classical Examinations who are the best crammers. The observations of Rajah Perti Mohn Muckherjee, M.A., B.L., C.S.I., a distinguished graduate of the Calcutta University, demand careful reflection before one rises up to condemn it.

The question of specialisation is a bugbear which has puzzled the Universities Commission. It has determined not to allow it till a student takes his B.A. or B. Sc. Degree. Examinations, it says, are required to determine the capabilities of the students, the progress they have made and how far the teaching has been successful in colleges. Unlike the faddists and pessimists of to-day who are against recurring examinations, unlike the Padfieldians to whom examinations are no test, the Commission will stick to the custom of having two previous examinations of the Bombay University. It will not permit the specialisation of subjects in the B. A. Degree Examination. In London specialisation begins only after the B.A. or B. Sc. Degree. But a Matriculate is allowed to choose Law and Medicine. Those who adopt the medical profession ought to pass in one of the classical languages. A Matriculate can appear for the Intermediate in science and the final B. Sc. Examinations. In India F. A. occupies a similar proportion to that of the Matriculation in London with respect to medicine and science. But for Law he must be a full-blown graduate. In Cambridge and Oxford, after the Little-go Examination and Preliminary Classical Examination a student is allowed to choose any subject he likes and bring it up for the Honours G. A. In India Honours

Examinations are discountenanced and the M. A. is considered equivalent to the Honours Examination. There is no special M. A. Examination in the two oldest Universities of the United Kingdom. The M. A. Degree is conferred upon graduates after a certain number of years. The Commission considers it undesirable to allow specialisation at too early an age and it is disposed to allow it only in the M. A. Examination. We can do nothing but bow to this decision. Still it will not be unwise to point out the necessity of introducing specialisation even in the B. A. and B. Sc. courses.

Even those who are well disposed towards higher education in India are thrown aback at the sterility of academical education. To them we answer that though there is some reason in the complaint, our institutions are yet of a century old and it is too early to expect much originality to their alumni. Even in those Universities that have existed for centuries, Newtons, Bacons and Miltons are not of every day occurrence. They are only few and far between. Postpone your judgment for a time and we are sure our Universities will not be barren of good results. Already it is showing signs of a bright future and the name of Prof. J. C. Bose, D. Sc., of Calcutta is honoured wherever science is loved. Our Universities are partly fulfilling the functions for which they are intended; our young men of means and courage to cross the seas have won laurels in the foremost Universities of Europe, Paranjpai and Chatterjee are familiar names even in the English Universities.

B. A. Degree Examination.—The next point deserving comment in the subjects for the B. A. Degree Examination. It has been lightly touched upon in my previous letter. It requires a close examination and it is doubtful whether full justice can be done to it in the narrow space of a newspaper article. The Commission recommends three compulsory subjects in the B. A. course: English, Classical language and Philosophy and one of the following subjects:—

(1) Mathematics and (2) History and Political Economy as optional. These are the subjects actually appointed for the A course of Calcutta B. A. Degree Examination. The separation of the scientific course from the Literary and Arts course has necessitated the exclusion of the study of Physical and Natural sciences from the curriculum of the B. A. Degree Examination. It is manifest that four subjects are to be brought up for the B. A. Examinations instead of the three which is the present number. The Commission has wisely prohibited Jurisprudence as an optional subject in any course leading to the B. A. Degree. This, we think, is prevalent only in the Bombay University. Others are not sinners in this respect.

The Commission aims at a high standard in English and it requires from the candidates a command over the

language and facility to write and speak in English correctly and idiomatically. These are not too much to expect from an ordinary graduate. While they insist upon having Philology and Accidence for the B. A. course they condemn those books which deal with the history and criticism of literary works which the student has no opportunity of reading. In future examination will be confined to text-books and grammar, literature of course being omitted from the curriculum. Not being disposed to quarrel with the Commission for anything and everything we accept their decision in this respect. But it can be pointed out that it is the custom in the English Universities to have a period of English Literature or any one century for study in the B. A. Examination. In Madras the text-books are changed from year to year whereas in Calcutta one-half of the texts of the previous year are retained in the next succeeding year and this lessens the difficulties and hardships of examination of those who may have the misfortune to fail.

It has been remarked that four subjects are too many and that they lay an undue burden on the minds of our young men. In B. A. it is undesirable to have more than three subjects. The proposal of Mr. George Pittendrigh to drop the classical language after the Intermediate course is quite timely, and can be safely adopted.

The importance of history, the study of the life of great men and their actions, the growth of political institutions the material conditions and the progress of a nation cannot be undervalued; for it inspires and ennobles our minds. The omission of history from the F. A. curriculum is very deplorable; but we need not fear the study will be neglected in the B. A. course. Even though philosophy is compulsory, generally students having no taste for Mathematics will choose History and Political Economy for their optional subject. Not to over-burden the curriculum we propose to allow the student to bring up either of these. A similar separation must be made in the mathematics course. A choice must be allowed between pure mathematics and mixed mathematics. We find precedence for this in the B. A. Degree Examination of the London University.

Next comes Philosophy which has been made one of the compulsory subjects in the Literary course. For the B. A. course we will have not only Deductive and Inductive Logic with a short course in Physiology preceding Psychology and Ethics, but also Natural Theology and History of Philosophy. A distinction ought to be made between Eastern Philosophy and the Western. The modern tendency is to make the subject empirical and scientific. The study of the works of Bain and Mill, Hume and Spencer will be a perfect antidote to Mysticism, Occultism and Theosophism. There is no antagonism between

History and Philosophy and they are auxiliary to each other. The author of the Inductive Logic and Utilitarianism is also the author of Political Economy and Representative Government. The greatest Nihilist has written the great History of England. The historians of Rome and Scotland made pretence to the study of Philosophy. The study of voluntary actions of human beings, and their intentions must precede the study of institutions. Both Politics and Ethics have for their end human good; and Ethics precedes Politics. In Psychology the modern evolutionists have a scientific basis; they deal with process and Phenomena and they do not care a pin for the organic unity of mind. Inferential Psychology which deals with the Immortality of the Soul and the existence of God, of which nobody knows anything is left in dark by modern philosophers. Ontology, belief in the worship of God, and belief of the future life are not favoured in these days. Religious sentiments are scoffed; nobody believes either in the Natural or Revealed Religions. God, Man and Nature are puzzling problems which will lead one to endless controversy. Existence of God is unknown and unknowable and the Attributes of God are contradictory. None are convinced by the arguments of Theology, arguments of Design. We have no objection for Philosophy based upon science, but we are sorry that Natural Theology is included in the curriculum by a Government which affects neutrality in religious matters. Works of Martineau Butler and Paley are admirable in their own way; but they should not find a place in the curriculum of philosophy. Natural Theology is not at present encouraged in any of the European or Indian Universities in the Arts course but in Calcutta, and there too only in the Honours course. The present pass standard will be unnecessarily raised. Special portions which are appointed in Madras are omitted. We have no objection to the inclusion of the History of Philosophy. We subjoin here the syllabus of the London University and that of the Calcutta University which materially agree differing only in the matter of Natural Theology. This can be compared with the Madras Syllabus.

University of London.

B. A. EXAMINATION.

VI. Mental and Moral Science 2 (Two papers).

I. Psychology.

(1) Scope and Methods. Analysis and Classification of Mental Phenomena.

(2) Consciousness and Sub-consciousness. Hypothesis of unconscious mental states.

(3) Attention and other fundamental psychical processes. Mental Development.

(4) The nervous system in its relation to psychical states.

(5) The Senses. Sensation. Perception.

(6) Images. Association and Suggestion. Memory-Expectation. Imagination.

(7) Abstraction and Generalisation. Conception. Judgment and Reasoning. Psychological Relation of Language to Thought. Development of Self-consciousness.

(8) Feeling and its expression. Pleasure and Pain. Emotions and their classification.

(9) Instinct. Appetite. Volition. Desire. Motives. Deliberation. Choice. Volitional Control. Habit.

II. ETHICS.

(1) Elements of Conduct: Motive, Intention, Action, their relations and ethical value. Character.

(2) The Moral faculty. Conscience. Practical Reason.

(3) The good or ultimate End of Action. The Standard of Right Conduct. Representative ethical theories.

(4) Moral Obligation. Responsibility. Sanctions of Morality.

(5) Individual and Society. Egoism and Altruism.

(6) Duties, Rights, Virtues, and their classification. Merit.

(7) Variation in Moral Judgment. Moral Progress.

The Questions in Mental and Moral Science will have no special reference to the writings of any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression.

Calcutta University.

In the Regulations for the B. A. Examination (page 36 of the University Calendar for 1894) under the heading 'Definition of subjects,' the following have been inserted—

MENTAL AND MORAL SCIENCE.

The Passes subjects shall include—

(a) Psychology—

Philosophy and Psychology. Scope and Method of Psychology. Relation of Psychology to Metaphysics and Physiology.

Mind, Consciousness, Self-consciousness. Analysis and Classification of Mental Process and Products. Development of Mental Life. Laws of Mind.

Psychology of Cognition. Perception and Sensation. The Senses and the Nervous System. Localisation of Sensation. Primary and Secondary Qualities of Body. Object of Perception. Perception of the different Senses. Acquired Perceptions. Imagination, Expectation, Memory. Thinking, Conception, Judgment, Reasoning, Generalisation. Belief and Knowledge. Experience and Reason.

Self, External World. Time, Space, Substances; Cause, Power.

Psychology of feeling. Sense-feelings, Emotions and Sentiments, Pleasure and Pain.

Psychology of the Will. Attention and Volition. Appetite and Desire. Instinct and Habit. Voluntary Action, Conflict of Motives, Deliberation, Choice, Freedom of the Will.

(b) Logic—

Definition and Province of Logic. Relation of Logic to Metaphysics and the Special Sciences. Thought, Knowledge, Truth, Science. Immediate and Mediate Knowledge. Intuitive and Inferential Truths.

Observation and Experiment. Analysis and Synthesis. Classification and Definition. Hypothesis and Explanation. Induction, Analogy and Probability. The Ground of Induction, Experimental Methods. Deductive Method. Relation of Induction to Deduction.

Demonstration, Syllogism, Functions of Syllogism.

(c) Ethics—

Scope and Method of Ethics. Relation of Ethics to Metaphysics. Psychology, Sociology, and Politics.

Analysis of the Moral Consciousness; Moral Sentiment, Moral Judgment, the Moral Faculty, Springs of Action and their Mutual Relation.

The Good or Ultimate End of Action. Moral Obligation. Standards of Right and Wrong. Sanctions of Morality. The Individual and Society. Duties and Virtues.

The Honour subjects shall include—

(a) Natural Theology—

Theology and Religion, Natural and Revealed. Relation of Religion to Metaphysics and Ethics.

Analysis of the Religious Consciousness: the Religious Sentiment, the Religious Faculty, the Sense of Dependence, the idea of the Infinite, the Casual Belief, the Sense of Duty, the Belief and Worship of God, the Belief in a Future Life.

God, Man and Nature. The Existence and Attributes of God. The Relation of God to Nature and man. Theory of the Universe. Theism, Pantheism, Agnosticism, Materialism, Panphenomenalism, Optimism, Pessimism, Theology, Evolution, Necessity and Freedom, Immortality of the Soul.

(b) History of Philosophy—

General knowledge of the Systems of Bacon, Descartes, Spinoza, Locke, Berkeley, Hume, Reid, Leibnitz, Kant, Cousin, Hamilton, and Mill: and Special study of subjects to be selected from year to year.

* The questions in Mental and Moral Science will have no special reference to the writings of any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression. The Honour papers in the subjects of the Pass Course shall consist of more advanced questions than the Pass papers.

MADRAS UNIVERSITY.

I.—PHYSIOLOGY,

The Nervous System:—Nerve tissues. Nerve stimulation and exhaustion. General plan of the nervous system in Mollusca, Arthropoda and Vertebrata. Proportionate development of the spinal cord and of the several encephalic centres in the ascending series of vertebrata. Nervous system of man. Sympathetic system. Cerebro-spinal system. Structure and functions of the spinal cord and of the several encephalic centres. Spinal and cranial nerves. Embryological development of the human encephalon, in so far as it throws light on the structural relations and functions of the full grown brain. Localisation of functions in distinct portions of the brain. Phrenology. Spontaneous action. Reflex action. Unconscious cerebration.

The Muscular System:—Structure and functions of muscles. Muscle stimulation and exhaustion. Various kinds of muscles. The motive and locomotive apparatus. Muscular groups. The human hand. The vocal organs. Speech. Relation between the degree of development of the muscular system and that of the nervous system.

The Organs of Sense:—The organs of the five senses and of organic sensibility. Theory that they have all been developed out of one primitive form of sense organ.

II.—PSYCHOLOGY AND GENERAL PHILOSOPHY.

Definition, object-matter and method. Provisional classification of mental phenomena. Connexion between body and mind. Brain and mind.

Feeling:—General characteristics. The quantitative estimation of feelings. Fechner's Law.

Muscular feelings. Sensations.—Classification of sensations and of the senses. Detailed account of the sensations of each class. Theory that all kinds of sensations are resolvable into one primitive form of sensibility.

Appetites. Instincts. Emotions.—Nature, origin, development, interpretation and estimate. Theories of emotional expression. Classification of the emotions. Detailed description of the several classes of emotions. Theories of pleasure and pain.

Intellect:—The more important classifications of the intellectual powers. (a) Intellect considered as comprising

the faculties of perception, attention, memory, abstraction, imagination, conception, judgment reasoning. (b) Intellect considered as comprising the sense of agreement, the sense of difference, and retentiveness. The laws of association. Detailed exposition of their working.

Will:—Nature, origin and growth. (a) The transcendental theory of will. (b) The experiential theory of will. Motive or ends. The relations of motives to one another. The law of their operation on the will. Desire. Its relation to will. Free-will. Fatalism. Determinism. Belief. Its origin, psychological character, object, conditions and tests. Relations of reason and faith.

Consciousness:—Relation to the mental faculties. Philosophical value of its testimony. Theory that the mind is always active. Theory of unconscious mental modifications. Phenomena of sleep, dreams, illusions, hallucinations and hypnotism. Final classification of mental phenomena.

Origin of Knowledge Intuitionism and Experientialism. The universal postulate. The philosophy of the Conditioned Treatment of innate ideas by Plato, Aristotle, Locke, Leibnitz, Kant and Mr. Herbert Spencer.

External Perception:—Analysis of the visual perception of distance and of extension. The qualities of matter. The relativity of knowledge.

Cosmological Theories:—Natural realism. Hypothetical dualism. Idealism. Materialism. Absolute identity. Nihilism or phenomenalism.

The Doctrine of the Absolute:—An Absolute Being (a) as given in consciousness, (b) as existing beyond the sphere of consciousness. Criticism of the views of Kant, Fichte, Hegel, Hamilton, J. S. Mill and Mr. Herbert Spencer.

History of Philosophy:—Selected portions.

III.—LOGIC.

The province and utility of Logic. Principal divisions, with a brief sketch of their history. Phenomena with which Logic deals. Relation between thought and language. Use and abuse of language.

Deduction:—Name and Concepts.—Import of names. Ambiguity of terms. Classification of names and detailed examination of each class. Concepts; their character and formation. Grades of generality. Perfection and imperfection of concepts. The predicables. Verbal and real predication.

Propositions.—Quantity. Quality. Modality. Conditional and disjunctive propositions. Modern additions to propositional forms. Those arising from the quantification of the predicate. Those arising from the full recognition of contraries. Modes of notation, Opposition. Immediate

inference—greater to less in denotation and in connotation. *Obversion*. *Conversion*. *Added determinant* and complex conception. *Synonymous propositions*. The import of propositions. *Examination of the principles known as the fundamental laws of thought*.

Syllogisms.—Axiom of the syllogism. Different ways of stating it. Its ground. The syllogistic rules and their relation to the axiom. Mood. Figure. Special rules of each figure. Reduction. Modes of notation. Conditional and disjunctive syllogisms. Hypothetical inference as mediate or immediate. Dilemma. Enthymeme. Epicheirema. Prosyllogism. Episyllogism. Sorites. Modern additions to the syllogistic forms—those arising from the quantification of the predicate. Syllogisms in extension and in comprehension. Syllogistic forms derived from full recognition of contraries. The numerically definite syllogism. The functions and value of the syllogism. Deductive sciences and demonstrative evidence.

Induction.—Character of inductive reasoning and its relation to deduction. Ground of induction. Laws of nature. Uniformities of equality and of co-existence. Uniformities of causation. Law of causation. Causation as conservation of energy. Composition of causes. Elimination by observation and experiment. The experimental methods as expounded by J. S. Mill or Dr. Bain. Frustration of the experimental methods by plurality of causes and intermixture of effects. Elimination by chance. Theory of probability. The deductive method. Ultimate, derivative, and empirical laws. Explanation of laws of nature: its forms and limits. Fallacious explanations. Hypotheses; their function in science, the conditions of their legitimacy, and their test. Approximate generalisations and probable inference. Analogy. Credibility and incredibility. Evidence of the law of universal causation.

Definition.—Definition. Canons and methods. Undefinable notions. Function of general names. Requisites of a philosophical language. Classification. Its fundamental rule, and the difficulties in applying it in natural history. Natural and artificial classifications. Index classification. Serial classification. Fixed grades of generality in the natural history sciences. Species. How defined. Sequence and statement of descriptive characters. Logical division. Its application in natural history.

Fallacies. Their position in the science of Logic. Their classification. Examination of them in detail.

Realism, Conceptualism, and Nominalism treated historically and critically. The Categories of Aristotle. The art of observation and discovery. The classification of the sciences.

IV.—ETHICS.

Theory of Ethics.—Relations of ethics to biology, psychology and the science of society. Logical method.

Phenomena with which ethics deals. Motive. intention. Act. Morality and law.

Foundation and Standard of Moral Distinction.—Classification of Ethical theories. (a) Intuitionism. Different forms of it. Exposition and criticism. (b) Experientialism. Exposition and criticism of the foundations common to all hedonistic theories. (1) Egoistic hedonism, or the selfish theory. Exposition and criticism. (2) Universalistic hedonism, or utilitarianism. Exposition and criticism. Reconciliation of egoistic and universalistic hedonism. Reconciliation of intuitionism and experientialism.

Psychology of Ethics.—The Moral Faculty. Origin and elementary constitution. Psychological character. Functions. Ground of its authority. Duty or obligation. Virtue. (a) The intuitionist theory of the mature conscience. How far conscience is a growth. Analysis of the moral faculty. The grounds of moral obligation. (b) The experiential theory of the mature conscience. Analysis of the moral faculty. Duty or obligation as an alleged residual phenomenon which defines analysis. Verification of the above analysis by tracing the growth of the moral faculty in the individual, in the national life, and in the race. Disinterestedness; a real or only an apparent fact in human nature.

The Will. The bearing of free-will, fatalism and determinism on morality. Responsibility. The sanctions of morality. Their meaning and classification. Punishment. Grounds alleged for its infliction.

Applied Ethics.—(a) The intuitionist doctrine. (b) The utilitarian doctrine. Means for the attainment of happiness. Estimation of the relative values of different pleasures and pains. Distribution of happiness among different individuals. The hedonistic calculus. The classification of duties. The cardinal virtues of the ancients. Exposition of the fundamental duties as conceived (a) by intuitionists, and (b) by utilitarians. Conflict of duties. Casuistry.

Metaphysics of Ethics.—The relation of morality to theology and religion. God and immortality as postulates of morality.

History of Ethics. A general knowledge of a selected portion of the history of moral theory or practice, with a special study of one or more writers.

The London University aims at a scientific study of Philosophy, while Calcutta covers the same ground but it is encumbered with Theological study. The Madras syllabus was framed in antiquated days when Bain's works were popular and when Sully and James were unheard of. Even to-day the model College of our Presidency follows Bain closely though intermingled with modern authors.

Students of Tanjore take Bain for their *guru* and these wise disciples turn a deaf ear to present day authors. We know of only one place where Maher is taught.

We are glad that the Commission put down the "notes system" in Philosophy and History, which is so much prevalent in our province, and that it has thought it its duty to not only frame the syllabus but to recommend text-books. We cannot feel too highly thankful for this wise and excellent departure. Along with this, if those who teach the subjects are not appointed as examiners and if the selection falls upon learned professors of the sister Universities the complaint which is now raised against favouritism, unconscious leakage of questions and other things will completely vanish and this will tend to establish a closer tie between the different Universities of India.

In the opinion of the *Times* correspondent, and average Indian does not know what higher education means. A very good compliment to men like Dr. Gurus Das Bannerjee, Justice Telang and Sir Muthuswamy Iyer. But for the cheap education which he abhors, these would never have emerged from obscurity. In his opinion educated men distort ideas, and education is wasted upon them. He says Indian graduates are imbued with an extraordinarily exaggerated notion of their own importance and that they are criminal in their stupid suggestions to H. E. the Viceroy and the Commission. In your columns has been more than once pointed out all the best points in the Universities Commission Report. A University is a foreign institution, no doubt, and its engrafting in the Indian soil is not without its results. No individual or institution can be perfect. With all its limitations and shortcomings it has certainly fulfilled its functions to a certain extent. In the days of progress one stage is certainly lower than the next stage; ideal is only hoped, but never gained. Comparison should not be absolute, but relative. We have not seen any educated man who had the courage to go to Oxford or Cambridge not winning his spurs there. Even the unadulterated Matriculates of the Indian Universities—their names are certainly legion—have gained laurels in academical education in Europe and gained distinction in the Bar and other learned professions. We are not opponents of University Reform. Even for the conservation of our Universities changes are necessary and inevitable; but it must be a slow reformation, but not a revolution of an institution which can boast of a glorious tradition of half-a-century and has in its rolls the greatest names of our day. What is the panacea proposed by the Government? Does it urge the foundation of a University of the stamp of Oxford or Cambridge in the place of one which is of the model of London?

M. A. Degree Examination.—The M. A. Degree Examination corresponds to Honours Examination of the Ox-

ford and Cambridge Universities, there being no special examinations as in London. It is the highest examination in the Literary course to which our university men of means, leisure and ability will aspire. Specialisation begins after B. A. and any one of the following subjects can be brought up:—(1) Languages—the course includes either English combined with a classical or Indian Vernacular language or a classical language of India combined with an Indian Vernacular. (2) Mathematics, (3) History, and (4) Philosophy. The English course for the M. A. Degree should be combined with Vernacular with an Eastern or Western classical language. Anglo-Saxon is excluded from the course of an Indian University. German and French also share the same fate. Persian will not by itself be accepted as a subject for the M. A. course as it is now in vogue. The Vernaculars which are discouraged in every stage leading to the B. A. Degree find a place here. Generally students who have taken classics in the F. A. and B. A. course will rather prefer a classical language to a Vernacular language in the M. A. Course. It is rather strange that the Commission expects from the candidates a thorough and scholarly knowledge of the Vernaculars here when they have not read text-books and grammar in their previous course. The *lingua-franca* of Europe and of science does not find a place in the M. A. course. It is interesting to know the M. A. course of the London University in English and classics in this respect. Anglo-Saxon is included as well as French and German. It has been already pointed in discussing the subjects of the B. A. course that mathematics should be divided into two divisions, mixed and pure. In the M. A. course too we will suggest, though specialisation is made here, a candidate may be allowed advanced pure mathematics with elementary mixed and *vice versa*. This course is followed in the Calcutta University. The same can be followed in the M. Sc. Examination also.

Political Economy is combined with history. In London history is severed from Political Economy. In History the subjects are defined by periods, books being recommended. In order to avoid vagueness in Examination papers it is better they are prescribed also. Then only the pernicious note system will vanish. In the study of Political Economy attention is directed to the economic condition with which the students are familiar and to the economic problems of India. Unfortunately in the M. A. course Political philosophy is also added to History. It may better find a place with philosophy.

In the Philosophy branch the syllabus covers the same range as in B. A. and includes in addition the books of the Greek and German Philosophers and suitable portions of some of the great systems of Indian philosophy to be

read in English or in Sanskrit at the option of the student. In discussing the B. A. curriculum it has been shown how undesirable it is to include Natural Theology. In the M. A. course the inclusion of the Indian System will only encumber the study. In the Philosophy of India Religion is mixed with Philosophy and it is abstruse. It may be safely left for original investigation for conferring the Doctor of Literature Degree. Political Philosophy or History of Political Theory may be substituted in its place. In this respect it will be very profitable to compare the the History and Philosophy of the M. A. course of the London University. I have herewith appended the same.

UNIVERSITY OF LONDON.

M. A. DEGREE EXAMINATION.

(1) History to the Death of Constantine, with special reference to Greece and Rome.

(2) History from the Death of Constantine till 1789.

(3) and (4) Special study of a period of Ancient History and a critical study of authors, to be prescribed from time to time.

(5) and (6) Special study of a period of Modern History and a critical study of authors to be prescribed from time to time.

(7) and (8) Subjects for Essays.

Eight Papers shall be set for this Examination.

MENTAL AND MORAL SCIENCE.

(1) Logic.

(2) Psychology.

(3) Ethics.

(4) Metaphysics, with special reference to some work or works to be prescribed from time to time.

(5) History of Ancient and Modern Philosophy.

(6) One of the following subjects to be selected by the Candidate :—

(a) Advanced Psychology, including Experimental Psychology.

(b) Symbolic Logic.

(c) History of Aesthetics.

(d) History of Political Theory.

Papers on 1, 2, 3 to be common to the two Branches VI and VII. Mental and Moral Science and Political Economy.

Eight Papers shall be set for this Examination.

POLITICAL ECONOMY.

And two (to be selected by the Candidate) from the following four subjects, 1, 2, 3 being identical with those of Branch VI :—

1. Logic.

2. Psychology.

3. Ethics.

4. Political Philosophy.

And in addition any two of the subjoined special subjects :—

1. History of Economic and Social Theories, with special reference to some school to be prescribed from time to time.

2. General English, and Economic History together with a special subject of Economic History to be prescribed from time to time.

3. The Theory and Practice of Statistics, together with a special subject to be prescribed from time to time.

4. Public Administration, together with a special subject to be prescribed from time to time.

Problems in pure Economic Theory, including the application of mathematical and graphical methods to such problems.

Eight Papers shall be set for this Examination.

The syllabus of the Madras University in philosophy covers a wider range than any other University and includes, sleep, dreams, illusions, Hypnotism and other Mysticism which can be safely and advantageously omitted. I have made a comparison between Madras, Calcutta and London in the philosophy course. Calcutta is word for word the same as London except in the inclusion of Natural Theology and Eastern Philosophies which I strongly say should be excluded not only in B. A. but also in M.A. courses. The tendency of the London University syllabus being more scientific, it can be recommended for adoption by all the Universities of India. In Philosophy conflicting opinions of diverse character are held and so suitable text-books should not only be recommended but also prescribed.

Thus far I have attempted in the space permitted to me to deal with the course of study in the Arts and Science departments. I leave to experts to deal with the curricula of Law, Medicine, Engineering, Agriculture, Commerce, etc. We have at the helm of the affairs a University man to the core. In every Convocation of the Calcutta University he has expressed his sympathy and he has not as yet pronounced his opinion upon the Raleigh Commission Report. I do not like to associate his name with the bad features of the Report. We are already told that skeleton of the Draft Bill is ready. The Government has published the Report and our educated countrymen are giving out their criticisms upon it. Their voice will not be a cry in the wilderness. It is hoped their representation will receive a careful consideration of the Government, of a stern and sympathetic ruler like our present Viceroy, and nothing will be done to check the development of educational institutions in India—a boon more than any other we appreciate.

EXTRACTS.

The following is the extract taken from an *American Monthly Magazine* "Occult Truths" of June-July 1902. Our contemporary affirms with authority that there was no personage as Jesus Christ and that the story is a mere myth. But it is our common belief that there was in existence a real Christ, else if it were a concoction his history would not have maintained ground so long. Our Christian theologians will, we hope, come forward to clear the mystery.—

PLUTARCH NEVER HEARD OF JESUS.

For the following history, we are indebted mainly to the Arch-bishop Trench (Plutarch, his Lives, and his Morals, London, 1874) and to McClintock and Strong's Encyclopedia, vol. viii, p.002. New York, 1879. Please notice that these are not anti-Christian writers.

Plutarch was born at Chæronea, a small city of Bœotia, Greece, about the year 50 A. D. His grandfather, Lamprias, was an eminent scholar and philosopher. Plutarch showed great aptitude for learning from boyhood, and had for a tutor Aminonius. Alexandrian philosopher, then resident at Athens. Plutarch later went to Alexandria, and as he has written a book on Egyptian religion, "On Isis and Osiris," he must have known something of the hidden mysteries. He could not have been ignorant of the fact that the founder of Greek philosophy, Pythagoras of Samos (born 580 B. C.) spent years under Egyptian guidance in fathoming the Esoteric and unwritten lore. He was a fervent admirer of Socrates, Plato, and Aristotle whose lives had closed 400 years before Plutarch was born.

By or before the year in which Vespasian died (79 A. D. Plutarch had visited Rome. Trench thinks he was also in Rome in A. D. 94; that "he lived in familiar intercourse with many of the chief men of the city, the best and noblest of the time, with Messurius Florus, with Fundanus, with Sosius Senecio, men of consular dignity, and since with them, as we can hardly doubt, where there are so many friends in common, with Pliny himself, and if with Pliny, he could hardly have remained altogether a stranger to Tacitus." He was there to collect facts for his literary work and he delivered numerous lectures in Rome.

Every scholar, every statesman of the imperial city knew of him and would esteem an acquaintance with him. All the sources of knowledge were open to him and no important event of history was unknown to him nor was any religion or philosophy beyond his reach. He could draw upon all of Greece, his native land, Egypt through his tutor and by visits, Rome by his reputation and residence there, and it must not be forgotten that at this very time Judea was a Roman province in constant communication back and forth, as well as the fact that if any of the alleged Greek gospels publicly existed, he a Greek could no doubt have known all about them; particularly also, as he is believed to have travelled through Asia Minor. Never did this wonderful scholar, learned through visiting capitals of three nations, this great biographer, ever hear of Jesus of Nazareth, or of Saint Paul who, if the reports are true, was a preacher and a prisoner at this very time in Rome, from 55 A. D. to 64 A. D.

Jerusalem had been destroyed in A. D. 70, or about nine years before Plutarch first visited Rome. He could not have failed to know about it and to have heard from eye-witnesses of it.

Josephus came to Rome in the year 68 A. D. and was there much of the time until his death, 103 A. D. We cannot doubt that two so distinguished writers of history and biography living at Rome at the same time must have been acquainted with each other. Had Josephus ever known of any Jesus of Nazareth (which he did not) then Plutarch might,—but he never did. Both are equally silent.

No wonder, then, that Archbishop Trench exclaims Strange to say, Christianity is to him (Plutarch) utterly unknown. Even such passing notices [of the Christians] as we have in Tacitus, in Suetonius; in Epictetus, will be sought in his writings in vain. There is no single distinct reference, nor so much as an allusion to it. When we call to mind his extensive travels, his insatiable curiosity, the profound interest which he felt in all moral and religious speculations, the manner in which he was instinctively drawn to whatever was noblest and best, we could have no more remarkable commentary on the Kingdom of God coming not with observation."

And just that is true. The Christ cometh secretly in each man's life. Jesus of Nazareth never came to earth. Any man who knows anything experimentally

of the Christ's work in the soul knows that the whole ~~Jesus~~ movement was of the quietest and most secret nature. He knows the secret interpretations of the secret Gospel and of the Apostles' Creed. This ~~secret~~ was not "for fear of the Jews," of other sects, any more than to-day it must be for fear of the Christians. Anybody in Judaism or in Christianity who lives the exoteric life will wish to persecute and kill those who live the secret or esoteric life.

Trench and others have supposed that at the time of Plutarch's travels there were in Asia Minor and in Macedonia flourishing churches, but there were not. At best there were a few bands of people "living the life," or secretly Christian people. "But for all this" says Trench, "no word, no allusion of his (Plutarch's) testifies to any knowledge of the existence of these Churches or to the slightest acquaintance on his part with the Christian books." (If there were any, as is doubtfully alleged by the churches.)

As we have in our midst thousands who make money and obtain other valuable considerations by keeping up the Jesus of Nazareth farce, we expect them to talk and talk in their peculiar vein, to heap anathemas upon whoever denies their yarn, and to contribute time and money to further their selfish ends. For us, we do not care whether people believe a Jesus yarn or not. We have nothing to make or lose in either case. We shall, however, preach Christ, as God manifest in every creature, so far as practicable and without money, price or parish honors.

We challenge any scholar to produce one single testimony of the first century to the effect that an illegitimate child Jesus was born of Mary A. D. or thereabouts, that Herod was so scared that he killed all the babes in Judea contrary to law and so secretly that neither Josephus, Pliny, Tacitus, Plutarch or any other historian ever heard of it. Take the money profits out of these stories and they will fall instantly as basely false.

GOD'S PEACE.

God's peace can only be found when all self-seeking and self-will are utterly thrown aside. When you cease to be eager for anything save the glory of God, and the fulfilment of his good pleasure, your peace will be as deep as the ocean, and flow with the strength of a flood. Nothing save holding back the portion of an undecided heart, the hesitation of a heart which fears to give too much, can disturb or limit that peace, which is as boundless as God Himself. The indecision of your mind, which cannot be steadfast when things are settled, causes you a great deal of utterly useless trouble, and hinders you in God's ways. You do not go on, you simply go round and round in a circle of unprofitable fancies. The moment that you think of nothing save God's will you will cease to fear, and there will be no hindrance in your way.

Notes and Comments.

SIVAGNANA VILAKKAM.

This work in Tamil by Yogi Sivagnana Swamigal of Virudupati elucidates fully by text and scripture the important part music and song plays in our Saivite rituals and worship. And one who has heard music of the highest kind from the Hymns of our saints, the greatest music masters, as Mahavidianathier and others can alone know the soul-stirring effects of Divine music and song.

VISHNU AND SIVA SAHASRANAMAS.

Mr. R. Anantakrishna Sastri has again earned the gratitude of the reading public by his excellent translation of these Mantra Sastras with commentaries. The commentary on the Vishnu Sahasranama is supposed to be by Sri Sankara, the famous commentator of the Mahabharata, Nilakanta is the author of the commentary on the Siva Sahasranama. But they in no way compare with the excellent commen-

tary on the Lalita Sahasranama. The date of Sri Nilakanta is fixed at 1650 A. D., and he was a Saivite and follower of Sri Sankara. Several works are attributed to him and our Sastri gives a list of them collected from the catalogus catalogum. These volumes are absolutely essential to every one who is a student of our Religion and Philosophy.

A LIFE OF H. M. KING-EMPEROR TAMIL.

We are glad to acknowledge with thanks the receipt of their nicely got up volume from that old Tamil veteran and indefatigable worker Dewan Bahadur V Krishnama Chariar. The book is profusely illustrated and it being the very first life of our beloved sovereign, it should be in the hands of every Tamil child.

THE MADURA TAMIL SANGAM AND ITS ORGAN:

We are glad to announce that the Madura Tamil Sangam has began work in right earnest. It has purchased a good Press and is equipping a good library and several rare Tamil works are being put into the Press. The first number of its organ has also been issued, and contents are really varied and scholarly. We earnestly hope our Tamil countrymen will give the Sangam every help in their power and patronize the magazine.

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Vol. VI. { MADRAS, JANUARY & FEBRUARY 1903. { No. 8. & 9

THE MIRIGENDRA AGAMA.

(Continued from page 195 of Vol. IV.)

CHAPTER X.

ग्रन्थिजन्यं कलाकालविद्यासागनृमातरः !
गुणधर्माचलितक्षबात्रभूतान्यनुकपात् ॥ (1)
विधत्ते देहसिद्धयर्थं यत्साक्षाद् यत्पदान्तरात् ।
यथा युनक्ति यद्वेतोर तादृक् तदधुनोच्यते ॥ (2)
कर्तृशक्तिर्गो नित्या विम्बा चेश्वरशक्तिवत् ।
तच्छ्रुततयार्थेषु नाभाति निःसुप्रहा ॥ (3)
तदनुप्राक्तं तत्त्वं कलाख्यं तैत्तसं हरः ।
मायां विक्षोभ्य कुरुते प्रवृत्त्यङ्गं हि तत् ॥ (4)
तेन प्रतीपकल्पेन तदाच्छ्रुतचिरेणोः ।
प्रकाशयत्येकदशं विदित्यं तामिदं धनं ॥ (5)
कल इत्येष यो धातुर सख्यार्थे मे णे च सः ।
प्रोत्साहणं प्रेरणं सा कुर्वी तमसः कला ॥ (6)
इत्येतदुभयं त्रिप संभूयान्वयवत् स्थितं ।
भोगाक्रियाविधौ जन्तो निजगुः कर्तृकारकं ॥ (7)
एवं व्यक्ताक्रियाशक्तिं दिदृशुर्गोचरं दृशः

भजत्यनुग्रहापेक्षां स्वयं द्रष्टुमशक्नुवन् ॥ (8)
तदर्थं क्षोभयित्वेशः कलामिव जनिक्षमां ।
तत्त्वं विद्याख्यमसृजत् करणं परमात्मनः ॥ (9)
तेन प्रकाशरूपेण ज्ञानशक्तिप्रोचिना ।
सर्वकारकनिष्पाद्यमन्वीत विषयं परम् ॥ (10)
तदभिप्रेत्यक्तचित्च्छाक्तदृष्टार्थोप्यापिपासितः ।
नैति तज्जनकं रागं तत्मादेवासृजत् प्रभुः ॥ (11)
स तेन गजितो भोग्यं मलीयसगापि स्पृन् ।
आदत्ते न च भुञ्जानो विरागमाधिगच्छीत ॥ (12)
इति प्रवृत्तः करणैः कार्यादृष्टैः समीवनैः ।
भोगभूमिषु ना भुङ्क्ते भोगान् कलानुगतिनः ॥ (13)
ब्रुट्यादिप्रत्ययव्यर्थः कार्या मयासमुद्भवः ।
कल्यन्तासामुत्थानान्नियत्या नियतं पशुं ॥ (14)
ससाधनस्य भोगस्य कर्तृत्वतया जगुः ।
केचिन्नयामकं कर्म यदन्यदतिचिपते ॥ (15)
भोगोऽर्थः सर्वतत्त्वानां सोपि कर्मनिवन्धनः ।
कर्तृवास्तु शरीरादि ततः सर्वत्रपथकम् ॥ (16)
अथ देहादितापेक्षं तत्पुमर्थप्रसाधकं ।

CHAPTER X.

KALĀ AND THE REST

ततो नियतिसापेक्षमस्तु कर्त्तव्यं नियामकं ॥

पुस्तत्वं तत एवाभूत् पुपत्ययानेवन्धनं ।

आपूरकं प्रधानादेर्भिवने हरसंश्रयम् ॥

अ. प्रधैनिक तत्त्व कलात् इदं ज्ञेयम् ।

अप्रा निधय यत्तत्त्व योनिषु कलायाम् ॥

ततो बुद्धबाधुपादानं गौणं सत्त्वं रजस्तमः ।

तद्वृत्तयः प्रकाशाद्याः प्रसिद्धा एव भूयसा ॥

त्रयो गुणास्तय कं बद्धायेकगद ।

एकैकश्रुतिरेव वृत्ताधियकनिबन्धना ॥

न तदस्ति जगत्पस्मिन् वस्तु किञ्चिदचेतनम् ।

यन्मयसं मुणौ यस्मिन्मैको वा मिश्रको गुणः ॥

बुद्धितत्त्वं ततो नानाभावप्रत्ययलक्षणम् ।

वर्तमानो भोक्तृवक्ष्यमात्तार्थसंभवम् ॥

भावा बुद्धेर्गुणा धर्मजलवैराग्यभक्तयः

साक्षाद्विका व्यत्ययेनैते रागमत्सज्यतामसः ॥

प्रत्ययार तदुपादानेन तेषां नव चतुर्गुणाः ।

सप्त पञ्च च विख्याताः सिद्धाद्या वर्गशो मुने ॥

सांसिद्धिका वैयक्तिकाः प्रकृताश्च भवन्त्यष्टौ

विशिष्टधर्मसंस्कार समर्थापितचेतसां ।

गुणसं सांसिद्धिको भाति देहापयोपि पूर्ववत् ॥

लोकधीगुरुशस्त्रेभ्यो भाति तैयक्तिको मयः

समाजितो वैयक्तिकः मनोवास्तवचेष्टया ।

प्राकृता देहसंयोगे व्यक्त स्फुरादिबोधवत् ॥

स्वर्गो मुक्तिः प्रकृतत्वातिघातौ ।

योनिर्कान्तिरिति यथाशेषम् ॥

रूपेष्वर्था वैयक्तिकोऽपि

संपद्यन्ते संवेद्यातः क्रमण ॥

वक्ष्याक्रान्तिरतत्त्वज्ञानयोगो

भोगानिच्छा विघ्नसंघट्टयः ।

भोगाभाति न्यक्षकृति देहलब्धिः

विघ्नश्चार्थसं तेषु सांसिद्धिकेषु ॥

(18) 1. From Māyā proceed in order, Kalā, Kāla, Vidyā, Rāga, Puruṣa, Prakṛiti, the Guṇas, Buddhi. Ahaṅkāra, Bhūta, the five Tanmatras and Bhūta.

(19) Note.—the manner in which these tattvas rise or the order is this:—

From Māyā—Kāla, Niyati (which is here left over out is mentioned in sloka 6), Kāla, and Puruṣa (which is styled here nri or man.)

(20) From Kalā—Vidyā, Rāga, and Prakṛiti.

Prakṛiti is here called mātṛi or mother. It is the mother of the five elements and the five elements.

(21) From the Guṇas—Buddhi.

From Buddhi—Ahaṅkāra.

From Ahaṅkāra in which Sattva predominates—the five Jñānendriyas and Manas.

(22) From Ahaṅkāra in which Rājas predominates—the five Karmendriyas.

From Ahaṅkāra in which Tamas predominates—the five Tanmatras or the roots of the five elements.

(23) From the Tanmatras—the five Bhūtas or elements.

It will be observed that from Prakṛiti downwards this table of Tattvas is identical with that of the Sāṅkhya system.

(24) 2. Whatever He (Ananta) accomplishes directly (from Māyā) or from other things (Kalā and the rest) for the purpose of producing bodies (for the soul,) these along with the reasons which induce Him to act so and the manner in which He acts, will be set forth here in due order.

Note.—Ananta being the director of the asuddha, adha or the lower creation beginning from Māyā—the production of embodiments for souls according to their karma belongs to Him.

(25) 3. The soul's power of action (Kartṛi or Kriya-sakti) is, like the Śakti of Isvara himself, eternal and universal. But being covered up by darkness (mala), it never manifests itself among objects, without the Lord's grace (anugraha).

(26) 4. Therefore, Hara, by agitating Māyā, produces the gracious and resplendent tattva called Kalā, which is the prime element in manifestation.

Note.—“Gracious”, anugraha, since by means of this tattva only can the Lord's anugraha act in removing the intense darkness of the soul's mala a little, and lead it up to cognizing and enjoying objects. “Resplendent,” since it is positive illumination contrasted with the darkness of mala.

Then by means of that (Kalā), as with a lamp, He makes the hidden intelligence of the soul to shine out, by removing a little the dense darkness (in which the soul is involved)

(27) The Tamil commentator explains the darkness to be karma, but I should think it more probably refers to Anava Mala.

6. The root *Kal* is used in the sense of removing (literally, counting out, and of directing. And *Kala* is so named because it removes darkness (*mala*), and at the same time directs (or arranges) the enjoyment of objects by the soul according to its *Karma*).

Note. *Kalā* when it takes on the function of arranging and directing the objects to be enjoyed by the soul according to its karma is called *niyati*. Thus the *Niyati* tattva also has been described by this verse.

7. These two (the soul and *kalā*). O Brahmana, stand together as if indistinguishable, and hold the relation of agent and instrument in enjoyment and in action.

8. Thus the soul with its power of action (*kriya-sakti*) rendered manifest, desirous of experiencing all the wide range of visible things, obtains the aid of *anugraha* (grace), being by itself unable to perceive.

9. The Lord then, for the sake of the soul, agitates the productive *Kalā* and thus produces the *Vidyā Tattva*, which is one of the chief instruments of the soul.

Note.—The *Vidyā tattva* is said to bring to light the *jñāna-sakti* or power of knowledge of the soul, while the *Kalā* tattva is credited with removing the *Mala* of the soul a little and stirring up its *Kriya-sakti*.

10. By this *Kalā* of luminous form which stimulates the *jñāna-sakti* of the soul, it perceives all such objects as can be perceived with the aid of all its instruments (senses, body etc.).

11. Though by his *chit-sakti* (power of vision or knowledge) which has been made to manifest itself by that (*vidyā-tattva*) the soul perceives objects, yet feeling no desire, it does not move towards them. Therefore the lord created *Rāga* which produces its (desire).

12. Being then affected (by the influence of *Rāga*) the soul desires and takes hold of objects, though they are impure; and enjoying them, it does not attain to indifference.

13. Thus the soul 'arise' in conjunction with the senses, which are attached to the body and which have as their basis the effects (i.e. the *tanmātras*), when it enters upon enjoyment enjoys in the world provided for that purpose, the objects of enjoyment, controlled by Time (*Kāla*).

Note.—This is to prove the necessity of the *kāla-tattva*.

14. *Kāla* (Time), which springs from *Māyā*, is the object corresponding to such ideas as *truti* and the great. It is styled so because it impels (*kalayati*) (towards objects) the soul, which is controlled by *Niyati* from the moment when that tattva comes into existence.

Note.—Compare *Unmaivilakkam* verse 19, *Sivaprakasam* verse 21 and *Sivajñāna-Siddhi-Sūpaksha* Sūtra 2 verses 51—55, for a description of the so called seven *Vidyā* tattvas, viz *Kalā*, *Kāla*, *Niyati*, *Vidyā*, *Rāga*, *Purusha*, and *Māyā*. *Truti* is the shortest unit of time, being a fourth of a *kṣanika*.

The first five are called the *Pancha-tanohubhūdi* or the five sheaths of the *Purusha*.

15. Some assert that because enjoyment together with all the means of its accomplishment depends upon *Karma*, *Karma* alone is the conditioning element and that any other thing (such as *Niyati*) is superfluous.

16. The purpose of all the tattvas is enjoyment (by the soul); and this is regulated by *karma*. Hence (if they carry their argument to its furthest consequences) let them accept *karma* alone and let all other things, body and the rest, be held to be perfectly useless.

Note.—This is a reply to the objection contained in the previous verse.

17. If it is replied that *karma* does stand in need of the body and the rest in order to compass the ends of the soul, then, (we can well say) let this controlling *karma* itself be under the guidance of *Niyati*.

18. From it (*Māyā*) also arose the *Purusha* tattva which is the cause of the idea of *Purusha* (or personality). It pervades all the tattvas beginning with *Pradhāna* and on the *Bhuvana* path is the abode of the *Rudras*.

Note. The *Purusha-tattva* is that condition of the soul when its three *Saktis*, *ichhha*, *jñāna* and *kriya* have emerged a little by the clearing up of the *Anava Mala* by the other *Vidyā* tattvas, *Rāga*, *Vidyā*, and *Kalā* respectively. It is the *Pasa* or soul when it is *bhoganmukha* or turned towards enjoyment or experience. Vide *Sivajñāna* *Yogi's* short commentary on *Sivajñāna Siddhi Sūtra* 2, verse 56 and *Chidambaramātha Muni* on the *Sivaprakasam*, Sūtra 2, verse 23.

The *Adhvas* or paths are treated fully in chapter 13, and it will be unnecessary to dilate upon that matter here.

19. Then he produced from the *Kalā* tattva the *Pradhānatattva* which is the abode of the three *gunas* which are themselves the causes of the seven *granthis* or knots.

Note.—From here begins an almost complete incorporation of *Sankhya* terms, which extends even to the curious classification of their *bhāvas* and *pratyayas*. *Pradhāna* is also called in the *Agama*, *Prakṛiti* or *Mula-prakṛiti*, and is said to be the tattva in which the three *gunas*, which afterwards separate off from it, are in a state of equilibrium. A distinction must be borne in mind here. The *Pradhāna* is not, as in the *Sankhya*, merely a term applied to the state of equilibrium only, but a separate tattva which has within it the three *gunas*, which then separate off. The commentator on the Tamil work *Sivaprakasam* expressly mentions that the *Saiva* doctrine should not be confounded with the *Sankhya* one. He thinks that the *pradhāna* should rather be regarded as the cause of the *gunā* tattvas. "The seven *granthis*" comprise the five *Tanmātras*, *Mahat* or *Buddhi* and *Abhikara*.

20. From that He produced the *gunas*, *Sattva*, *Rajas* and *Tamas*, which constitute the material causes

of Buddhi and the rest. Their functions such as manifestation and the rest are very well known.

21. The gunas, though three, constitute really but one tattva, since they are never separated. Their separate mention is based upon the preponderance of the functions of one (over those of the other two.)

Note.—For a detailed account see the commentary on Siva-prakasam Sutra 2 verse 2+.

22. There is not a single insentient object in the universe which is not pervaded by the (three) gunas or with which at least one guna is not mixed.

23. The Buddhi tattva, characterized by the various bhāvas and pratyayas, forms a direct object of enjoyment to the soul in conjunction with the other things to be mentioned below.

Note.—The idea conveyed by the word *bhāva* is rather a difficult one. It indicates the condition or disposition of Buddhi, or in other words one function of it. It also includes the effect produced by such condition on the body and on the wordly environment according to the law of Karma. These bhāvas are also sometimes called a guna or characteristic of Buddhi. Vide Sankhya Karika-Karikas 23 and 43.

24. The bhāvas are the qualities of Buddhi: The sattvic ones are merit, knowledge, dispassion, and power. The reverse of these, with the exceptions of Passion (which is Rājasic) are characterized by tamas.

Note.—The Sankhya Karika, curiously enough includes Raga also among the tamasic bhāvas and omits all mention of any dominated by rajas. Does this indicate that the Agama is an advancement on the Karika and as such that the Agama is later?

25. The pratyayas, perfection and the rest have those (bhāvas) as their material causes. They are classified, O Muni, into groups of eight, nine, four times seven and five.

Note.—The total number is thus fifty, they are described in the next chapter, in the notes to which I shall give full details.

26. These (bhāvas etc) belonging to the soul, are of three kinds, innate, taught and uncultivated. That quality being whose mind is illuminated by the tendencies (Samskara) left by high virtue (i. e. by especially good works) and which is present in him as well after death as before it, is called innate (Samsiddhika).

Note.—The classification here is similar to the one adopted by the Sankhya Karika which says that the bhāvas are either Samsiddhika, Prakritika or Vaikritika. Gaudapada, the commentator on the Karika cites for the first the example of Kapila, who, he says, even when he came into existence was possessed of the four Sattvic bhāvas. For the second, Prakritika (essential) he points out the case of the four mind-born sons of Brahma, Sanaka and the rest, who were born with the same four qualities, by virtue of their meritorious deeds in former births. The Vaikritika

(incidental) bhāvas are those that are taught by a teacher or by experience. Thus it will be seen that in both the works the classification is not of the bhāvas themselves but of their modes of origin. It is also to be noticed that the Agama includes in this classification the pratyayas also, while the Sankhya Karika confines it to the bhāvas alone. Vachaspati Misra in his Tattva-Kaumudi interprets the Karika in a different manner, for which the reader is referred to his commentary under Karika 43.

27. That which is produced by the ordinary wordly intellect, teachers and by Sastras is called Vainayika—(taught). This Vainayika quality is obtained by the activity of mind, speech and body. The Prakrita quality is that which is manifest only as it is joined to a body; like the intelligence in dreams etc.

28. Attainment of Svarga, liberation, absorption in Prakriti, irresistible power, traversing the path of births, attainment of the hell, bondage and obstruction, these respectively result from the Prakrita and Vainayika qualities.

29. The results of the Samsiddhika qualities are these: obtaining the favour of a deity, attainment of the knowledge of such divinity, absence of desire of enjoyment, removal of all obstacles, desire of enjoyment, degradation, attainment of bodies, and obstacles.

Note.—We may conveniently arrange in the form of a table the substance of the two last verses.

Vainayika and Prakrita qualities.

1. From Dharma (merit) results in—svargam.
2. Jnana (knowledge)—Liberation.
3. Vairagya (dispassion)—absorption in Prakriti.
4. Aisvarya (power)—absence of impediment.
5. Adharma (vice)—births.
6. Ajnana (ignorance)—hell.
7. Avairagya (passion)—bondage.
8. Anaisvarya (weakness)—obstruction.

Samsiddhika qualities.

- From 1.—the favour of a deity.
 2.—the knowledge of a deity
 3.—absence of desire of enjoyment.
 4.—removal of all obstacles.
 5.—desire of enjoyment.
 6.—degradation.
 7.—attainment of bodies.
 8.—obstacles.

Of these 8 bhāvas the Agama says that 1-4 are sattvic, that 7 is Rājasic and that the rest are tamasic. As was noticed above the Sankhya Karika 23 makes the 7th also tamasic. The table here given exhibits some noticeable variations from that which can be made up from karikas 44 and 45.

Here ends the Xth Chapter.

M. NARAYANASWAMI AIYAR.

(To be continued)

I

UNIVERSITIES AND VERNACULARS

(By Rev. J. Lasarus B. A.)

13-10-02.

The recommendation of the Universities Commission with regard to the abolition of the Vernaculars in the University curriculum is of so radical a nature that the Government of India should permit a more or less complete discussion of the question before it makes up its mind to sanction it. The Madras University, and through it, South India, are chiefly affected by the proposed measure. Sanskrit is already compulsory in the Northern Universities, and properly so. For not only are the Northern languages, as has been frequently pointed out in these columns, Sanskrit in their origin and literature but the people themselves, excepting a small fraction of aborigines, are an Aryan population. An aptitude for the study of Sanskrit, if not its accent itself runs through their very blood. But in South India it is just the reverse. Here out of a population of some 37 millions so far as our Presidency is concerned only about three millions are Aryan, while the great bulk of the people are purely Dravidian. To the Dravidian, therefore, Sanskrit is as much a foreign tongue as English or Latin. As a matter of fact, Tamil Grammarians invariably speak of only two languages for all India, Vadamori, the Northern tongue, i.e. Sanskrit, and Tenmori the Southern, i.e. Tamil. Just as Bengali, Hindi, Punjabi, etc. are modern offshoots from Sanskrit, so are Telugu, Canarese, Malayalam, etc. etymologically related, not to Sanskrit, but to Tamil. It so happens that for want of assiduous culture, the non-Tamil languages can boast of no grammar, or literature of their own. This is not the case with Tamil. It is the most cultivated and polished among the Dravidian tongues. Its grammar and prosody are peculiar to itself, while it possesses a vast original literature of its own. The well known Kural, with its 1,330 couplets, has no more than 100 Sanskrit derivatives. Tamil is as much the classic of South India as Sanskrit is of Hindustan proper. But by assigning to Tamil its place by the side of Sanskrit, I do not mean to say that the other Dravidian languages should be abolished as a University study. By no means.

The recommendation, in my opinion, tolls the knell of doom for all the Dravidian languages. If the compulsory study of a foreign dead language like Sanskrit by the flower of a non-Aryan people could, indeed, afford some degree of culture and mental discipline the loss on the other hand, would be immense and serious. In the present neglected condition of the vernaculars, it would simply be a case of the dead burying the dead. It is well known that in South India only 5 per cent can read and write their vernacular.

Then as regards the educated classes, my experience as a Tamil Examiner for the last 20 years, shows that owing to various causes the vernaculars are the most neglected subjects in the curriculum of the University. Even candidates for the M. A. degree are not free from grammatical and orthographical errors. The compulsory study of Sanskrit would thus prove only another and more fruitful source of neglect. In order to obtain an early acquaintance with Sanskrit, it would take the place of the vernaculars even in the lower classes of schools with the disastrous result that the Sanskrit craze, like the Passing craze, would spread like wild fire, and every village Dravidian, to whom the aspirate and the gutturals are unpronounceable sounds, would in vain be trying to utter Sanskrit and in this attempt at the impossible forget even his mother tongue. Thus while Sanskrit in the North has given a fresh lease of life to her daughters, here in the South she would only give a death blow to emaciated aliens. Even in Europe the tendency now a day is to discourage the study of dead languages like the classics and pay greater attention to that of modern living tongues. Though I admit that the study of classics has its special claims, contention is that this should not be done at the expense of the vernaculars. Some 40 years ago, British graduates were blissfully ignorant of English grammar and found themselves in a most awkward predicament while endeavouring to teach it to Indian pupils. Things have considerably changed now. This is just what is needed South India. More of the vernaculars and less of the classics ought to be our cry. There was evidently no South Indian linguist on the University Commission, or so drastic a measure would not have been recommen-

ed even with the best of intentions. Still, as a via media, I beg to suggest that very elementary Sanskrit may be prescribed as an additional subject for the F. A. and B. A. examinations, the vernaculars remaining as they are. What with an extra discipline for the ind and an effective aid to the pronunciation of the ever-increasing number of Sanskrit derivatives in the vernaculars, especially Tamil, such a step would eventually create a taste for the study of comparative philology, which is seldom heard of among Indian graduates. And to prevent the neglect of the vernaculars their teaching might be entrusted to trained graduates as a rule, and translation made a distinct subject with its own minimum, apart from text books and grammar. By some such compromise as this, Lord Curzon would confer a lasting boon on the South Indian vernaculars and at the same time promote the study of our northern classic.

II

(By J. A. Sharrock Esq.)

10--10--02.

I quite agree with Mr. Lazarus that it would be a fatal mistake to abolish the study of Dravidian language in the Madras University. Sanskrit, belonging as it does to Indo-European group of languages is of no more use from an educational and practical point of view to the Natives of the Presidency than Latin or Greek. Whereas Tamil, as the first of the Dravidian group, is a language of living importance. What is wanted is more, not less study and that, too, real study. The people of North India ought to learn Sanskrit, because their own vernaculars are related to it but for the natives of South India to do so, the exclusion of their own Dravidian tongues would be the height of folly. Many natives would be the better for learning improved methods of agriculture, but I certainly would not recommend a gold miner to devote his energies to the study of rotation of crops and the values of manures.

It is quite true that English graduates do not study English but then they learn it by the study of Latin, Greek and perhaps Sanskrit. Now if Tamil were an easy language that boys might pick up for themselves while reading for the Matriculation Examination one might be silent, but everybody knows that it is one of the most difficult lan-

guages of the world. My Munshi told me it took fifteen years hard work to learn Tamil, though it is his native tongue and he knows no other. I repeat we need more, not less study of the vernaculars. Any University stands self-condemned so long as it allows a man to write "B.A." after his name, while he cannot his own language grammatically and in good style. Even now however many graduates cannot do this, because the study of the vernaculars is neglected, a pretence at learning High Tamil is made and the candidates are allowed to scrape through their examinations with a low percentage of marks. Here, as in other matters, the University tries to do too much and so sacrifices what is of far greater importance, namely, thoroughness.

The most complete test of a language is translation. One almost despairs of getting a page of English faithfully and yet elegantly rendered into Tamil. No two graduates seem to agree as to what is good style, or what bad. One finds bombastic Johnsonese (so to speak) loaded with high-flown Sanskrit words cheek by jowl with vulgar Tamil words picked up out of the gutter. There are so-called sentences containing neither subject nor predicate. The most ordinary words are often misspelled and false *santhi* is used. It is considered a sign of cleverness to introduce words that not one educated man out of ten has ever before heard of, and to involve the sentences to such an extent that, had Dr. Johnson lived in Madras, he would have found that he was a mere child in the art of obscuring thought by means of language.

When Tamil is properly taught in our colleges, we may have less of Kampan and Manika Vasigar, but a kind of prose will be evolved which will be as correct, as elegant, as terse, and as lucid as a leader (say) in the spectator. It will be a pleasure rather than a gymnastic feat to read it. The old conservative Munshi will die a natural death. University papers will avoid like poison all tricks of memory and examiners will ruthlessly mark zero all answer papers with blunders that would disgrace a child. Specialising in such subjects will be encouraged, by reducing rather than increasing the number of subjects. In a word, education will become more permanent reality instead of being a mere temporary ladder to be kicked over the moment the hood is assumed; the last word of

the Convocation Address is uttered and the foot placed on the lowest ring of the other ladder called the Government service.

III

(By Mr. G. Padfield).

7-10-02.

There is one other point, which deserves the attention of Government, but which the journalistic critics have damned with faint praise,—the neglect of Indian vernaculars. The enthronement of Sanskrit at the cost of Indian vernaculars facilitates the promotion of learning among the Brahmin classes and renders it hard for a non-Brahmin to cope with them. It is true that a Sanskrit has a vast literature of its own, and that much of the history and learning of Ancient India may be disclosed by a study of that literature. But in this Presidency Tamil is a language widely spoken and most assiduously cultivated and as an extensive literature. The history of South India cannot be perfect unless vast treasures of Tamil literature are laid under contributions. This fact was pointed out to the commission by the great missionary teacher, I mean the Honorable Rev. Dr. Miller C. I. E. In spite of his weighty evidence it has been thrown out of the courses of study for University Examinations by the wise Commissioners. The testimony of Rev. Dr. Pope of Balliol College, Indian Institute Oxford, who has devoted his life to Tamil may be called by the Government as regards the vastness and antiquity of Tamil literature. If the Government will approve the recommendation of the Commission the Indian vernaculars will be forgotten in course of time and the extinction of vernaculars will do immense injury to the national life of the people as English can never become their vernacular.

IV

(By A. C. Narayanaswami Iyer, Esq., Meader, Kombakonam.)

THE ABOLITION OF VERNACULARS.

This will seriously injure the spread of knowledge among the people by means of a new and modern vernacular literature. Moreover the Tamil language has literature which is quite as classical as the literature in Sanskrit and has proved quite as efficient as the latter as an instrument of literary training.

V

(By P. P. A.)

20-10-02.

The controversy that is going on through the papers about the recommendation of the Universities' Commission as regards Sanskrit being made a compulsory subject unfortunately turned upon the comparative merits of vernaculars, especially Tamil on the one hand and Sanskrit on the other. The "comparative merits" is not itself a primary factor in the selection of our problem. Utility and economy constitute much more important factors than the comparative merits of Sanskrit and vernaculars in deciding if the recommendation of the commission is promising of good or disappointing. Admirers of Sanskrit speak of its antiquity, of its valuable and immense literature, of the loftiest ideas and noblest thoughts that are contained in it. I do not see why at the same time they ignore the fact that the vernaculars owing to inevitable contact with Sanskrit literature, have not only to some extent assimilated the ideas, the thoughts and sentiments of Sanskrit literature, but possess in common with it the same epics, the same stories and the same legends for their themes. The Vernaculars therefore have profited as much as can be expected from the works of Sanskrit literature. The Pandits and student's eyes are now open to the grand vista of Sanskrit literature and we can rest assured that gradually all good works in Sanskrit will have their reproductions in all vernaculars. If we want progress, yes, we have been progressing though slowly and we have only to look to English literature for more ennobling and enriching the vernacular literatures.

The argument that whereas the study of Sanskrit has marvellously developed the several languages of Northern India, the same possibility of enrichment and development is open for those of South-India, is not, as has been somewhere pointed out, applicable here. For where there is a close attachment between a language as Sanskrit and the Hindi, the Bengali and the Marhatti, assimilation of whatever is nobler and grander in the former by the latter is possible. But, in the case of languages that have had independent existence as Tamil and Telugu, it is probable that instead of the desired result, arrest of any growth if not gradual extinction will take place.

Moreover there is not much benefit in compelling all students to study a dead language, though we respect it as an invaluable inheritance or ages of ages of thought and experience. We can no more make it a medium of speech and sympathetic address than the English-man can make Latin or Greek his. Whatever good is there in Classics, we get for our advantage by means of translations in readable living languages by scholars of the Classics, of whom enough number will be found at all times and in all places.

Nor is it a proper reason to say that, because vernaculars are not satisfactorily taught that it would be the best thing to do away with them. Our aim must be improvement upon existing systems, but not destruction when there is every possibility that much more benefit is desirable from the former than from the latter. As it has been wisely pointed out by one of your Trichinopoly correspondents, the fault lies not upon the languages themselves but upon students who rest content with knowing the meaning of words, because the examiners test them largely upon that. The remedy lies certainly not in abolishing the vernaculars as compulsory, but establishing improved methods of examination, in a wiser selection of Text books and last but not least, in raising the salaries and qualifications of Vernacular Pundits.

VI

Mr. Srinivasa Sastri and Mr. G. Perdfield.

8—10—02.

On page 492 of the Educational Review for September, Mr. Srinivasa Sastri makes an eloquent plea for the compulsory study of Sanskrit and brands those who oppose the exclusion of the vernaculars as "alarmists." Not satisfied with this he, with his characteristic cynicism, looses a parthian shaft at the changed attitude of the Madras Mail with reference to the occupation of the Pundits and adds that "a full consideration of the question would require a long article," but that he would "clear a few misapprehension that needlessly cumbered the discussion. While I eagerly await his long article I, for one who is credited with some knowledge of Tamil considered as one of the Dravidian language propose here an examination of his attempt, at clearing the misapprehension that needlessly (in his opinion)

cumber the discussion. First, the Commissioners have emphatically expressed their desire that all pupils, even those that now study some classical language, should receive a thorough grounding in their vernaculars. This desire of the Commissioners, is indeed laudable; but the question is if a candidate for the School Final Examination, however high its standard, can have that grounding in the vernaculars which will enable him to make a study of the ancient classics of the Indian vernaculars. It is surprising that Mr. Sastri, who daily comes into contact with High School Students and examines them, has not come to know that even when the vernacular text books are to be studied compulsorily, boys neglect them and try to make up the minimum by a little more attention being paid to their translation papers. The same applies to the College Students and many of them pass their examinations with very little knowledge of their texts or grammar—a state of things much to be deplored. While this is the case, what better discipline can the recommendation of the Universities commission afford when it is said that the vernaculars are not completely dropped from the scheme but that the taste acquired in the schools will be kept up and improved in the College, inasmuch as there are translation papers to test the competency of graduate and under graduate candidates in their vernaculars? Mr. Sastri says that "Sanskrit besides its value as an ancient language and as containing a noble literature, has special claims on all Indians, non-Brahmins as well as Brahmins being the embodiment as it were of Hindu civilisation and the fountain head of vernacular literatures." I concur with him in respect of its antiquity and of its vast lore, but I differ from him altogether in his statement that it is the fountain-head of the vernacular literatures. His statement applies to Bengali and kindred dialects in the North, and Telugu, Malayalam and Kanarese in the South. But it does not apply to Tamil. The genius of Sanskrit are entirely different, and Tamilians will take a long time to adapt themselves to the study of Sanskrit, Europeans however learned they may be in the languages of the East, are far from getting at the ring of the vernacular verse supposing that Tamilians take all the trouble to enunciate and articulate Sanskrit properly, what do

they gain? If they read Sanskrit at all, it must be for the ideas in that literature.

Can we not get at the ideas without breaking the hard shell of the Sanskrit language? What Sanskritists consider great works, works primed with wisdom and knowledge, have been and are being rendered into English, and these translations by eminent scholars may be perused with profit and pleasure. Besides, in England, the tide has turned against the exclusive importance attached to Latin and Greek, and America fares well without them. To the Tamilians of India, what better classical language can there be than English which they study heart and soul? The Englishman studies Greek, not that he loves it but that it is forced on him as a remnant of the absorbing medical influence. The Native Christian takes to Latin, "not kindly," but from motives of prudent utility. The attainments of the latter, excepting prodigies, are merely nominal, even when he takes the B. A. degree. Again, Sanskrit literature does not embody all Hindu civilisation; it does only the Aryan. If one desires to have a peep into the civilisation of the Tamils, one must go to Tamil literature, which is no less ancient, noble, and vast than the so-called classical Sanskrit, in spite of the loss by time and tide of the Tamil libraries 1800 years ago. Mr. Sastri's concluding but not conclusive argument is that the Vernaculars have *everything* to gain from this new renaissance of Sanskrit learning. This is too presumptuous; and that a pronouncement made by me, whose knowledge of Sanskrit literature is but little, is audacious and of little worth, goes without saying. I pity the Sastri who styles himself a Tamil graduate without being aware of the nobility, antiquity and vastness of Tamil literature. It is pardonable on the part of the Commissioners that none of them have an adequate sense of the noble literature of the Tamils. But it is unpardonable in the case of the Sastri, whose mother tongue is Tamil, but who is led away by that fatuous fire of an enthusiasm for Sanskrit study.

VII

SANSKRIT vs. VERNACULARS: 1-11-02.

In the *Madras Mail* of the 29th October, Mr. S. M. Natesa Sastri, while attempting to prove the supreme importance of Sanskrit, has allowed his zeal for it to

outrun his discretion, and has made an astounding revelation of his ignorance of the antiquity of the Tamil language and literature. He has the audacity to say that "by careful study and comparison we can trace *every* Tamil word to its Sanskrit origin." Mr. Sastri is a Brahmin and, I believe, wears the holy thread. May I ask him to prove with the aid of all his philological gymnastics, if the Tamil word for "thread"—that is, *nool*—can be traced to Sanskrit origin? Leaving aside individual words, which are purely Tamil, I challenge him to trace any of the words in the following precepts of the great poetess Avvai to Sanskrit:—*Aravam cheya virumbu; Aruvathu sinam; Eyalvathu karavel; Evathu vilakkel*, etc. If the learned Pandit-Sastri will exercise his ingenuity to work out false etymologies, he will suffer the fate of Horne Tooke, whose *Diversions of Purley* are well-known for the quixotic history of words they contain. I would then refer him to the severe exposure of Pandit Savariroyan of the fanciful etymologies of Tamil words given by the author of the *Dravidian Philology*, who is now no more.

In a former letter of mine on the Indian vernaculars. I have shown the indebtedness of Tamil to Sanskrit; but Mr. Sastri seems bent upon destroying the independent existence of Tamil altogether. Tamil is of two kinds, Shen Tamil and Kodun Tamil, or Literary and Colloquial. The classics of Tamil literature show how the literary Tamil, in spite of the ravages of time and the formidable invasion of Sanskrit, has maintained a high standard of purity. It is only the colloquial Tamil that differs in different places. Climate, food, and environment affect a language in various ways. The Tamil spoken in Java and Borneo is not the same as that spoken on either bank of the Coleroon. The effect of bilingualism need not be adverted to. The juxtaposition of Telugu and Tamil, or Malayalam and Tamil, or Kanarese and Tamil, or English and Tamil-speaking races has considerably influenced the spoken Tamil. But the literary Tamil remains intact—it has its own grammar and its own vocabulary, whatever the influx of words from Sanskrit, Hindustani, or English. It is the tendency of growing Tamil to absorb foreign words with a little modification in their forms or terminations, but it will take long time before the foreign words find

their way into Tamil literature and are accepted by the Tamil writers with the *honor et privilegium* of purely Tamil words. The influence of English on Tamil is perceptible in the manner in which English words have come to be employed by the country boors in India, and in the Tamil literature that is being produced by the English educated Tamilians. In the face of such glaring facts, what does the Sastri mean when he says that "It is only Sanskrit that can improve our vernaculars and make them useful languages"? His statement that "Our vernaculars are as much connected with Sanskrit as the vernaculars of Bombay and Bengal" is so absurd and untrue on the face of it that it requires no repudiation at all.

Mr. Sastry goes on the lines of the Universities Commission Report. None of the Commissioners had any knowledge of Tamil, and it is no wonder that they did not recognise the importance of Tamil. I trust that the Madras University will make a full representation of the independent character of the Tamil language and literature and help its renaissance. If this be not done, Indian boys to whom Sanskrit is quite foreign, will find it a great hardship to learn it along with English, another foreign language, which latter they study mostly as a bread-winning language. It is all right for men of means and leisure if they read and cultivate other literatures and languages for the mere love of them. But to compel the Tamil boys to study two new languages at the same time is to make them despair and to run them down on the march of social advancement. Even in England the Universities require only one other language to be studied with English.

G. PADFIELD.

Octacumund, 31st Oct.

VIII VERNACULARS

Sir,—Mr. S. M. Natesa Sastry holds that Tamil derived from Sanskrit. To put the matter plainly, he says he could derive every Tamil word from some Sanskrit root—by what process he only knows. He gives two examples of words that are traceable to Sanskrit roots and which have undergone much change in their passage into the Vernaculars. Could he derive all the Tamil words in the same way? He says he could. From what Sanskrit roots can he derive the Tamil

particles? Again, from what Sanskrit roots can he derive such ordinary words as *arisi* and *vidu*? In fact, his theory has already been admitted to be false by its staunchest supporters. The late lamented Professor Seshagiri Sastriar admitted so much when he failed to publish the latter portions of his Philology. The strong opposition which the publication of his first volume evoked, and his failure to meet the same, would have shown anybody in close touch with modern thought that the days of the old theory are gone. It is only unfortunate that Pandit Natesa Sastry should still stick to it. What sort of affinity is there between Sanskrit and Tamil Grammar? One grand division of Tamil Grammar, *Porul*, has nothing in Sanskrit to trace to. How then could Tamil be derived from Sanskrit. No body denies that Tamil owes much to Sanskrit. But Sanskrit influence has not been an unmixed good to Tamil. Tamil has been stereotyped by that influence, and much of the periphrasis he refers to in Tamil owes its origin to the same source. He speaks then of the simplicity and directness of the ancient classics. The statement will be correct if taken absolutely. But he says below that he means Sanskrit by classics. Anybody who will condescend to read (even only skip through) the ancient Tamil classics, such as *Purananuru*, *Parthupattu*, *Chilappathikaram*, *Manimahelai*, etc., will find the same simplicity and directness in the long-forgotten Tamil classics as well. Still another defect in the Vernaculars is the want of perfection of literary form and artistic finish. How could he make this charge when he knows of the popular *Kural*? And *Kural* is but an instance of such works found in abundance in ancient Tamil.

It seems Mr. Sastry speaks of the later works only, i.e., works beginning from Jevaka Chintamani. These are based on Sanskrit models, and Sanskrit influence is to be found in the phraseology, structure of poetry, order of words and what not. For the last seven or eight centuries or even more the same influence has continued. The effect of it is the same as that of the French literature on the English literature of the 17th and 18th centuries. The present stagnant character of the Tamil language is due to that influence. Only quite lately Tamil has begun to be a little progressive through the

influence of English, not Sanskrit. This is patent to any ordinary observer of the times. Even now authors do not follow Sanskrit models but English models. The best works of the last decade or two have gone back to centuries and taken to the metre, etc. of the ancient classics. One has only to go to such widely known works as Professor Sundaram Pillay's "Manonmaniya" and Mr. Suryanarayana Sastry's "Thanippasuratthokai" to be at the truth of the above statement. Still our Pandit will hold that Sanskrit influence is the only thing that can possibly regenerate the fallen Tamil language.

Next he says that other Presidencies have benefited by making Sanskrit a compulsory language, and so will our Presidency if the same be done here. It has been shown above that Sanskrit is not the mother of Tamil as it is of the Northern languages. So what obtains in the North cannot be expected to obtain here also by making the proposed change. Nearly half of the students attending the College classes even now study Sanskrit. What have they done to improve the vernaculars? Are they waiting to have all their fellowstudents study Sanskrit along with them? One of our Pandit's arguments is that Sanskrit only could supply technical words to translate the Western sciences into the vernaculars and so Sanskrit ought to be made compulsory. Cannot the Sanskrit words be borrowed without every student being forced to study Sanskrit? Is the process of borrowing so difficult?

Mr. Pandit easily passes over the comparative disadvantage entailed on the non-Brahmin by the projected process. He himself admits that at the first instance the non-Brahmin will be at a disadvantage. Why should he be forced to labour under this advantage? Is the curriculum in any way advantageous to the non-Brahmin already? I suppose our Pandit does not mean

Then in these days of keen competition, not for any thing else, but for self-preservation, what other advantage can the non-Brahmin get as a set-off against this? In conclusion, I can say without the fear of contradiction that Tamil students and scholars will be only sorry that so learned and judicious a scholar as the Pandit Natesa Sastry should put in his name before such a worthless and absurd article.

IX

A. MADHAVIAH 6-11-02.

I have read with much interest the numerous contributions to the free discussion of this subject which you have so kindly allowed in your valuable paper. My Pandit Natesa Sastriyar's is the last, and his opinions backed by his well-known name deserve careful consideration. I am entirely at one with the learned pandit in his rightly ignoring the caste bias brought to bear on the subject and in his estimate of a classical language, like Sanskrit, as a trainer of the mind. Here I must stop, for, I cannot follow him farther in his arguments and inferences. The vernaculars have no scientific terms because the physical sciences were not the *forte* of the people speaking them, and when those people did begin to learn these sciences, it was through English. The late professor Sundaram Pillai, M. A., of Trivandram who has written a Tamil prose work on the classification of the sciences and also contributed some articles on elementary general, biology in Tamil to the *Vivekachintamani*, has proved beyond doubt the possibility of coining suitable terms in Tamil for scientific ideas. I remember one of the terms coined by the learned professor. He expressed "reproductive power" in plants and animals by the coined phrase "Pirkilaiyakkam," a most apt and suggestive one. By the pandit's own analogy, we have to presume that every one who reads scientific work in English, must of necessity be a scholar in Greek and Latin, for it is those languages which have given English its scientific terms. This is palpably absurd, and I cannot conceive why a few scientific terms could not be borrowed from Sanskrit, if necessary, without every one of us reading that language. In fact, there are so many Sanskrit words current in the vernaculars (and the Pandit would have us believe that there is no such thing as a pure Tamil word at all) and we all understand and use them now without being Sanskrit scholars. We are told that we have no scientific publications in our vernaculars owing to "the deficiency in their knowledge of Sanskrit" among our graduates. This, if true, is a great slur on the hundreds of science graduates who have studied Sanskrit as their second language, and it may be some consolation to some Tamil graduates that there are others also in the same boat with them, as regards know-

ledge of the second language. The arguments advanced lead only to one conclusion; that all the three languages, English, Sanskrit and the Vernacular should be made compulsory. The dialectical peculiarities next referred to are inevitable with any vigorous language spoken over a large area and the vast mass of English literature has not so stereotyped that language as to eliminate all such vagaries in "English as she is spoke." I cannot understand why this should trouble any one, as such peculiarities rarely affect literature proper. Then comes the most astounding proposition that "each and every word in our vernaculars can be traced to Sanskrit" and "that we can trace every Tamil word to its Sanskrit origin."

The argument for this seems to be based on the Tamil proverb that in a pot of rice it is enough to see whether any one grain is well cooked. If the proposition is true and if the learned pandit or any one else will kindly "trace every Tamil word to its Sanskrit origin," and it is certainly worth the trouble of a life-time, he will earn the last ingratitude of all Tamilians. I once came across an eccentric gentleman who asserted that the Tamil was the mother of all languages in the world, and he proved it by the fact that even cattle spoke only Tamil, for did they not call out Amma (mother) distinctly. Add to this, he had a knack of tracing to its Tamil origin any word in any language that was proposed to him. We were talking in front of a hospital and so I asked him to account for the word "Hospital." He thought for a moment and at once answered that it was derived from two Tamil words Asufault or evil and so disease; and pidari-back of neck (i. e.) a place for necking out disease. Then I proposed the word "pyramid" and it proved quite simple, for it was only a slightly modified form of the Tamil words Periyamodu or high mound. If you did not feel convinced after this, certainly it was your own fault. The contention of the vernacularists is mistaken by the pandit; it is not the introduction of Sanskrit will tend to discourage vernaculars, but, that the abolition of the vernaculars will produce that result inevitably.

I shall notice only one more statement, the last one in fact. The learned pandit says that "unless one is well acquainted with classics (Sanskrit) he can never dream of

writing anything good in the vernaculars." I shall not ask how much of the classics was known to Shakespeare and other writers who have written what the world deems good without classical scholarship; I shall only ask how much of good Tamil prose our modern Sanskrit scholars have given us here. A Brahmin's Tamil and a Sudra's Sanskrit are proverbially bad and a brahmin student of Tamil, though ignorant of Sanskrit, feels the force of habit while writing Tamil and uses several Sanskrit words, not always to advantage. And as for Tamil Translations of Sanskrit work published by Sanskrit scholars, well, generally, they are more or less unintelligible to non-brahmin purely Tamil students and they largely abound in peculiarities—not to say errors—of grammar and Idiom. I can only say that the claim has not been made good, to pass unchallenged.

I am well aware it is easier to criticize than to propose anything practicable. It is also noteworthy that while so many have stood up for Tamil not a voice has been raised for other vernaculars. It is anomalous enough to have only one university with the vernaculars for the degree examinations, without having only one such vernacular while at least four are largely spoken in the land.

The only way out of the difficulty seems to be to make Sanskrit compulsory and retain the vernaculars as one of the optional subjects, requiring a high degree of accurate scholarship when they are so taken up by students who may have a natural aptitude towards a study of them. This course is not free from objects but seems to be the best possible in the peculiar circumstances of this presidency.

N

Mrs. ANNIE BESANT ON TAMIL.

PANDIT. D. SAVIRAYAN. 7—11—02.

The Tamil world cannot adequately thank distinguished scholars like G. Padfield, John Lazarus, Sharrock, G. Subramania Iyer, and others, who have boldly come forward to assail the many unwarranted and fanciful opinions given out by the critics of Tamil, who seem neither to have experience nor thorough grounding in classical Tamil literature. To the many irrefutable and incontrovertible facts expressed by them to establish the claims of Tamil,

which must to a great extent silence the lovers of Sanskrit who are much carried away by prejudice and enthusiasm and attachment, allow me to add one word more. In the last Theosophical convention held at Adyar, Mrs. Besant in one of her lectures, while speaking about Jainism and its influence, incidentally made mention of the nobility, universality and complexity of the Tamil tongue. In her opinion Tamil could boast of the Nannul of Pavanandi; a Tamil grammar by a Jain which was the most logical and systematic grammar she ever saw. For the universality of its literature she instanced the inimitable *Kural* of Thiruvalluvar which on account of the gems of thought it contains and the universal nature of its teachings is claimed by all nations of the world, the English, French, German, Portuguese and Italian as theirs. Such a testimony to the greatness of Tamil borne by this distinguished scholar of Sanskrit with whose scholarship and deep insight in that tongue our Pandits and Sastri can very well vie, must have great weight in establishing the relative importance of Sanskrit and Tamil and must once for all close the mouth of prejudiced and jealousy. This is not the place to enter into Philological discussions to prove the independent character of the Tamil language. Suffice it to say that the curious views now entertained about Tamil and its being derived from Sanskrit are only the outcome of the long neglect to study the Tamil language deeply and well. I am sure a proper scientific and thorough study of classical Tamil will bring to light many interesting facts about one of the most ancient and civilised nations of the world and help a great deal the work of the Historians of South India, which is yet to be done. I hope the Madras University will not fail to recognise the extreme importance of the South Indian vernaculars,—which also play a prominent part in the science of Philology in this direction and make a proper representation when their opinion is called for, not so abolish them from the curricula of studies but to provide for more advanced teaching than is hitherto done.

Trichinopoly, 5th Nov.

XI

Sanskrit vs. Vernaculars.

G. PADFIELD.

In the *Madras Mail* of the 11th November, Mr. Krishnamacharya has, I am glad, accepted the challenge and

come forward as the champion of Mr. Natesa Sastri and would have me try conclusions with him. Were he the accredited representative of the Sastri, I should, by the laws of chivalry, see to the quality of the acceptor of the challenge before I break lances with him. If the challenge should come, I might call on him to make good his vaunt or yield. The opening paragraph of the champion's reply betrays his ignorance of the *raison d'être* of my reply. Mr. Sastri had conjured up two phantoms of Tamil words and laid them low by his philological exorcism. I was obliged to pitch my answer in the same key and challenged him to trace the Tamil word *nool* to Sanskrit, being fully aware that the Brahmin puts on the thread held to be holy or consecrated by his *mantram*. In reply to the challenge, Mr. Krishnamacharya says that *nool* is a contraction of *nural* derived from *nur*, *nur* or *noor*, a strange transformation of *thutr*, *tutr* or *sutr* (as in the word *sutra*.) This is certainly a fanciful etymology, half doubted by the author of it. I would urge Mr. Chari to bear in mind the basic principle of philology, that an etymology, based on mere sound is always unsound, and not to fritter away his energies in establishing false etymologies. Mr. Chari, who professes a knowledge of Sanskrit, derives *aram* from *arya*. I know that *aram* is a Sanskrit indeclinable, meaning "soon" and that *dharam* is the common word in Sanskrit for "virtue" or "duty." Had he traced the word to the Sanskrit root *ru*, to go, there might be some sense, as the Tamil word *aram* means "that which cuts away (sins)," from *aru*=to cut. Again, he would have *aruvadu* from Sanskrit *akri*, to take away; but the word *aruvadu* is but *aru-vadu*, a derivative from *aru*=to cut.

I might cap Mr. Chari's citations with the equally fanciful relationships of the words given below. Tamil *kali*, English *clay*; Tamil *urul* English *roll*; Tamil *panai*, English *pan*; Tamil *veru*, English *vary*, etc. Such would be the hobby of Sanskrit fanatics who, like the base Turk, would have no brother near the throne. The "mystical triad" so ably advocated by Professor Max Muller, was exploded and has become a thing of the past. Mr. Chari, who has girded us his loins to establish that Tamil is the offspring of Sanskrit, is the cat that closes its eyes when it laps milk and fancies the world to be dark. To his narrow vision, the smattering knowledge he has of Sanskrit looms big and bids fair to swallow up the *quantum* of lear-

ning that others may have of other tongues.

It is true that a literary judge must be master of at least a few languages, but Mr. Chari, as is evident from the Sanskrit derivations given above, is master of none. I know at least two classical languages, besides English and Tamil, and something of Sanskrit, and I am not a special Pleader of Tamil. My acquaintance with Irayanar's "Agapporul" and with other classics in Tamil led me to consider Tamil and Sanskrit as sister tongues claiming a common origin. It is the tradition of Tamil Literature; and Pavanante, the great Tamil and Sanskrit scholar of the tenth century A. D., has confirmed it. Who is now the fool that has rushed in where angels have feared to tread? Or to use the figure of Shakespeare who is the wren that has made prey where eagles not dare to perch? What follows is Pope's description of critics of Mr. Chari's kidney: "The bookful blockhead, ignorantly read, with loads of learned lumber in his head, with his own tongue still edifies his ears, and always listening to himself appears."

Ootacamund, 13th Nov.

XII

S. KAILASAM AIYAR B.A.

28—11—02.

Much of what has been written about the Vernaculars is beside the point. The question before the public is whether the grounds on which the Universities' Commission has recommended their abolition in S. India are sufficient and rational. It is not for us to decide the superiority, &c. of the classical languages over the vernaculars, or *vice versa*. One of the reasons the Commission urges is that they are allied to Sanskrit. It is true so far as the North Indian vernaculars are concerned; but the languages of the Dravidian group have not much affinity and bear little resemblance to the Indo-European family of languages. Tamil is not cognate to Sanskrit, and it is as distinct from it as Hebrew is from Latin. In the opinion of the Commission the vernaculars cannot boast of any extensive literature. It has been from time to time observed in your columns that Tamil has a pure and chaste literature, and there are some works in this language which can be favourably compared with the best classical works. What are most admired in Sanskrit have been already borrowed by the

Tamils and at times the translations have excelled the originals. A close and impartial examination of *Ramayana* and *Nished* in both the languages will reveal to an unprejudiced mind that there are beauties in Tamil literature which are not visible in the works of Valmiki and the King of Kashmir.

Tamil is a spoken language and has attained a very high stage of development. It can be safely used as a vehicle of thought capable of assimilating modern ideas. Scholars like Pope, Caldwell and others bear testimony to the excellence of the Tamil language, its literature and philosophy which has an antiquity as old as that of the Latins and the Greeks. In them are embodied the civilisations of the Dravidians, peculiar and distinct from the Aryan; and it can be easily shown that the Aryans themselves are much indebted to the Tamilians. Much that is not found in Latin and Greek, but peculiar to Sanskrit alone, is due to the contact of the Aryans with the Tamilians. Sanskrit has adopted some of the Tamil sounds and alphabets and also has words and phrases which are not of Aryan origin. In the judgement of the late Professor Seshaghiri Sastriar, there are religious works in Tamil literature which far outshine the Sanskrit ones. Some of the customs and ceremonies of the Dravidians have found their way into the Aryan religion. Primitive Aryanism (*i. e.*) the religion of the Vedas, is not affected; but in its later developments we find, the Professor says, traces of South Indian influence. The ethical code of the Tamil which has found its expression in the immortal works of Thiruvalluvar is unrivalled either by ancients or moderns. It has also a scientific grammar, most accurate and logically written out. The five great epics can be placed by the side of Dante, Milton and Homer. Works of Thayumanavar which are ballad-like, repeated by every street boy, contain much noble and hidden truth. The works and compilations of the Academies of Madura, when in their height of glory, are inimitable. A study of these works will highly train the minds of the readers and develop their faculties. An exclusive study of Sanskrit or other classical languages apart from Tamil whose literature, philosophy and religion have peculiarities of their own, will tend to retard the progress of the Dravidian people and deal a death-blow to the improvement of the South Indian

Vernaculars on which alone the future of the unique nation of S. India depends. Thus far it has been briefly pointed out that vernaculars of S. India are not allied to the Sanskrit language and that they contain a rich literature of their own, and as such the Commission is not warranted to recommend its abolition and the reasons they have assigned fall to the ground.

XIII

A TAMILIAN

17-11-02

In your issue of the 7th November, "J. M. H." makes some remarks, one or two of which I feel bound to reply to. He would put classical Tamil and Sanskrit in the same category with regard to spoken Tamil. This is quite incorrect and will, I fear, mislead many who have not had any close touch with classical Tamil. As far as I could see most of the difference between classical Tamil and modern Tamil is due to the following causes:—Change and disappearance of several old constructions, introduction of a few new constructions, disappearance of many old particles some of them word-particles), disappearance of provincialisms, especially those found in works written in Cheranadu, and above all the borrowing of a very large number of Sanskrit words. Such changes are, I believe, quite natural to every living language. If "J. M. H." doubts my statement above, I will have only to request him to compare some of the first odes in *Purananuru*, which are perhaps the oldest Tamil literature we have got, with any modern Tamil literary work he may choose. As to spoken Tamil it will always to some extent differ from literary Tamil even as spoken English differs from literary English.

"J. M. H." next says that the present imperfection in the Tamil vocabulary can be set right only by Sanskrit study as there are a large number of Sanskrit words in Tamil. This statement is due to an incomplete understanding of the Tamil language. Our experience hitherto has been that Sanskrit students who wrote in Tamil always introduced too many Sanskrit words unnecessarily. The classical example for this is Villiputhur. Many of the words he has used have not yet gained currency in Tamil.

Lastly comes the question of the progress of the Vernaculars and the progress of the people. Hitherto most of

those who have come forward to write in Tamil have been those who studied Tamil in the schools and Colleges. The journals and newspapers have been started, conducted and contributed to by the same sort of men, even though there be as many outside who have studied Sanskrit in schools and Colleges. So it is quite a speculative matter to expect the Sanskrit students to come forward to do the work. Nor can they do it, when they have got two languages, which have got nothing in common with Tamil except a few words to be studied in the College. As to the education of the people at large "J. M. H." says that they ought to be taught by means of journals and newspapers. I have shown above that the journals and newspapers cannot be expected to be conducted by Sanskrit students, so the result of the abolition of the Vernaculars from the University curricula would be a dead stop in the progress of the Vernaculars as well as in the progress of the people at large.

XIV

Sanskrit vs. Vernaculars.

J. A. S. Trichinopoly 12-11-02

The efforts that Messrs. Natesa Sastri and Krishnamacharya are making to prove that Tamil is derived from Sanskrit are really most interesting. The definition (it is Professor Max Muller's, is it not?) that "Etymology is a science in which the consonants count for very little and the vowels for nothing at all, makes their task a comparatively easy one. I shall not interrupt them in the pursuit of so sublime a study, but I should like to point out how easily this scientific investigation might be carried a step further, and the fact demonstrated that English is derived from Tamil. I must not take up too much of your space, and so I will confine myself to one simple illustration, availing myself of course of the latitude allowed by the above-mentioned definition. Tamil people speak of a goat as *kochari* and *adu*; now dropping off the suffixes peculiar to Tamil, and changing *h* into *g* we get *goch-ad* left. This would easily be shortened into *go-ad* or *goat*. This derivation may be supported (if necessary) by appealing to the fact that while *adu* as a noun means goat, it means as a verb *shake*, *sport*, *rush* etc. Now English people call these animals *goats* because of their tendency to go at one, that is, their sport is to butt. The inference is obvious and so need not be laboured. And now, having, as I trust, proved my point, that the

English word *goat* is derived from the Tamil word *adu*, it only remains for the Sanskrit philologists to prove that *adu* is derived from the Sanskrit *mesha* (which is equally simple), and the sequence will be complete.

XV

THE STUDY OF CLASSICAL LANGUAGES.

By S. K. S.

22—9—02

One of the recommendations of the Universities Commission which all chiefly affect the course of study prescribed for the candidates of the Madras University is the abolition of the vernaculars and the substitution of Classical Languages instead. If this recommendation were to be adopted, the study and cultivation of Tamil or Telugu or Malayalam will have to be given up for a scrappy and superficial knowledge in Sanskrit or Latin or Greek. The Commissioners say that having given their best consideration to the evidence placed before them on the comparative merits of classical and vernacular languages, they are inclined to prefer the Classical Languages. Even among natives of India, opinion seems to differ. Professor Lakshminarasu, speaking at the public meeting held under the auspices of the Students' Union, Black Town, to consider the report of the Universities Commission contended that the intellectual pre-eminence of India is to be secured by a close study of Sanskrit. Mr. G. A. Natesan nodded assent to this proposition. Mr. G. Subramania Iyer, however, thought otherwise. We may also remark that when the commission sat in Madras, it did not show itself to be very enthusiastic over this question; and when Mr. Justice Gurudas Banerjee expressed his astonishment at what he considered to be the anomaly of a Madras student taking his degree without knowing any of the Classical Languages, many thought and firmly believed that the Rev. William Miller's reply that we, Southerners, consider Tamil as almost a Classical Language, had effectually convinced him.

We have read carefully the reasons alleged by the commissioners in having arrived at the decision; and we must confess to a feeling of disappointment that they had no more than a superficial study of the question. The three reasons given, are suggested by the able and masterly plea of John Stuart Mill set up in his address delivered to the University of St. Andrews on February 1st, 1867, in defence of giving a place to Classical Languages in a

course of liberal education. Mr. Mill expresses himself in opposition to introducing the living Languages of the continent in the University; firstly because *their* Vernacular, English, is well studied and certainly not neglected, and secondly because, a study of either Latin or Greek would secure to them the key to a knowledge of half-a-dozen continental languages much more easily than without them. But in India, the classical languages will not give a key to a knowledge of Tamil or Telugu nor are the Vernaculars cultivated as *English* is in England. The Commissioners' third reason "that the study of Classical Languages is of the utmost importance for the improvement of their allied vernaculars" has no application to South India and South Indian Vernaculars.

The second reason the commissioners give is that "the amount of mental training which the study of a Classical Language ensures is much greater than that required for the study of vernacular language." Of this "mental training" or rather, the discipline of the intellect," Mr. Mill makes much; for, says Mr. Mill, their grammars are very complicated and provide distinct forms for the greatest number or distinctions of thought, so that if we fail to attend precisely and accurately to any of these, we cannot avoid committing a solecism in language. The grammar is complicated, we admit. But we fail to understand that this "mental training," this "discipline of the intellect" could not be secured otherwise, in a more useful and practical way. A study of chemical science or mathematics would more usefully discipline the intellect and in a less objectionable manner. To secure "intellectual discipline" by artificial expansion of the complications and intricacies of the grammar of a language, is certainly not a desirable thing. It is as reprehensible as to secure the name of a good poet, by artificially increasing and multiplying the rules of poetic composition, as did the "correct school" of poets. There is also a distinction between "intellectual discipline" and "intellectual shortdrill;" and we are afraid, it is the latter which will be the direct consequence of a study of "complicated grammars." Cram and grammar are twin sisters and we are reliably informed that English students pay Latin and Greek grammars no more than the mild compliment of cram.

Perhaps the best reason is, as the Commissioners say that "the Classical Languages containing a rich literature

and embodying a record of the thought and action of the great races of mankind" reveal to us the thought, the feeling, and the type or character of those ancient peoples without a knowledge of which our intellect must remain half-expanded. To us, Hindus, it is not absolutely necessary to have a complete mastery over Sanskrit to know "the thoughts, feelings and type of character" of the ancient Aryans. We are their lineal descendants, and although there are many who doubt and reasonably too, if we are true Aryans, it is granted that some at least of their blood runs in our veins. We can therefore understand everything of them as, indeed, we do. As for knowing the Latins and the Greeks, we can know them through the English. The European civilisation of to-day is simply a structure upon the Hellenic civilisation of ancient Greece and Rome. The laws, the social polity, and the form of Government that exist in England largely owe their origin to the institutions that flourished in those two mighty empires. And the feelings, passions, desires that rankled in the breast of the Greeks and the Romans, are the same that hold sway over the Englishman of to-day or any other civilised people on earth. The avarice of a Marcus Crassus, the revenge of an Agesilaus, the ambition of a Cæsar or Pompey, the cool, calculating, blood-thirsty knavery of a Sulla, the diplomacy of an Alcibiades, the just and noble feelings of a Cato or a Phocion, the stern and robust patriotism of a Brutus or a Dion of Syracuse or even the indifference of a Diogenes are alike the common property of mankind of every age and clime. Anybody who makes a careful study of History and acquaints himself with men of diversified character can conceive them. Hence the absence of any necessity to learn Latin to know the Romans, to learn Greek to know the Greeks. It is true there is a difference between types of character, if by it we understand the national ideal. The Hindus who are extremely spiritualistic and hence superstitious, may not know the English without knowing their language, but the difference that subsists between the Hindu and the English does not exist between the English and the Romans or the Greeks, for their national ideal has been political advancement and material prosperity. Their ideals, their aspirations, and their ambitions and the English need not study Latin to know the Romans. And we too can learn by a study of English translations as

much of the Romans and the Greeks as we show inclination to know.

Indeed, we are extremely surprised why people should be so much persistent in the matter of a language. What has a language to do with thought or culture? Is wisdom confined to the portals of a certain language? Is language anything more than a vehicle for conveying thought? Have particular language any romantic fascination for certain branches of knowledge? If two different languages have the required words which can adequately convey meaning, cannot knowledge be translated and as impressively taught in the one as in the other? We believe that language has no charm, no beauty, other than that given by the knowledge it can be the means of conveying. Plato and Aristotle and Socrates would have thought the same thing and left the world the same legacy of intellectual wealth in any other than in the Greek language. The birth of an intellectual master-spirit among a people speaking a certain language is trivial and accidental, but the wisdom of life he leaves behind is invaluable and immortal. The teachings of a Jesus or a Buddha are sterner realities than the language in which they spoke. Their knowledge is not provincial or local, but Universal. The dialectics of Plato and Aristotle can be conveniently conveyed in other than the Greek language, saving the the students of the Madras University the grim necessity of making a "genera acquaintance" of dead-languages.

— S. K. S.

XVI

THE UNIVERSITIES AND VERNACULARS.

SIR,—Now that the proposal of the Universities Commission urging the exclusion of the Vernaculars from the B. A. curriculum has been referred to the local Senate for opinion, I beg leave to contribute my humble share to the discussion. The proposal is of such vital importance that no one with a particle of interest in the living languages of South India should let them die without uttering his note of warning and sympathy.

To begin with, the reasonableness and practicability of the proposal rests entirely on the alliance said to subsist between Sanskrit and the Dravidian vernaculars (see Report para (89). If the alliance were a fact, as is the case between Sanskrit and the Northern vernaculars, the argument might hold, and some good might result from a study of Sanskrit in preference to that of Tamil, etc. But the question is, is there any such alliance between

Sanskrit and the Madras vernaculars? Professor Max Muller has divided the principal languages of the world into three families, the Semitic, the Aryan and the Turanian. And Bishop Caldwell has conclusively proved the Turanian origin of the Dravidian languages. This classification is universally acknowledged by all philologists worth the name. The fact that the Dravidian languages have borrowed Sanskrit words—or rather, to speak more correctly, that Aryan colonists have introduced Sanskrit words into the Dravidian vocabulary—can no more prove their Sanskrit origin than that English is derived from Latin and Greek because it has borrowed largely from the Classics. As a matter of fact, English is more closely allied to Sanskrit than Tamil or any other Dravidian tongue is. The recent Government Census Report adopts the true basis of classification and points out that in this Presidency 91 per cent. of the people speak Dravidian languages as against 8 who speak Aryan languages (see page 90 of volume 15). There is thus neither a blood nor marriage alliance between the two families. Like the physical features of the Dravidians, those of their languages are totally distinct from those of the Aryans, unless one wants to force an alliance by tracing all languages, as all men, to one parental source. The theory of "allied vernaculars" is a foundation of sand, and was evidently hastily formed by the Commission. The whole Presidency ought to rise in rebellion against a proposal resting on so false a foundation, and with all dealing a death-blow to its independent, living languages.

But quite apart from the fanciful basis on which the house of cards is built, I do not see how the several reasons advanced by the Commission could justify the exclusion of the vernaculars. Four reasons are urged. First, the richness of Sanskrit literature; secondly, the mental discipline its study involves; thirdly, the enriching of the vernaculars; and lastly, the expected stimulus to vernacular study. These four reasons, if they prove anything at all, prove clearly that the Commission, while elaborating this famous paragraph, had the Northern languages in their mind. The reasons apply to the Sanskritic vernaculars which have all benefited by a study of their ancestral tongue. The vernaculars of South India, however, have a rich literature of their own, especially Tamil, the most polished and cultivated of them all. I do not mean mere translations, but original writings dealing with Dravidian heroes and their exploits. As for the second reason, the study of the vernaculars is as good a discipline of the mind as that of Sanskrit. The Commission are not aware that classical vernacular is quite different in idiom as well as grammar from the colloquial,

so much so that the nominal attack on the Dravidian graduate, that he cannot construe a piece of ancient poetry is only too true. For the matter of that, I ask, how many Sanskrit and Latin graduates can do the same?

It is urged, again, that the study of Sanskrit would go towards enriching vernacular literature. This is as untrue of the South as it is true of the North. As it is, there are at the present time nearly 1,600 Sanskrit graduates, as against 4,500 Dravidian graduates, that is, a little more than a third. Now, who is enriching the vernaculars? Surely, not the Sanskrit graduates, who cannot on the one hand make use of their classic, nor, for want of culture, write correctly and idiomatically their mother tongue. It is the Dravidian graduates that are producing works in abundance and enriching their vernaculars which they have studied to good purpose.

Now, to take up the last reason, that the study of Sanskrit would promote the study of the vernaculars. I can only say that the remedy is worse than the disease. For the first effect of forcing Sanskrit on an alien race would be that its study would have to be begun as Latin is in the Third and Fourth Standard. It is idle to expect any student to master B. A. text books in four years. He must begin at the bottom of the scale. What chance, then, would there be for the study of the vernaculars? Instead of a salutary reform, there would spread a suicidal revolution throughout the Presidency. It would be a case of all loss and no gain. And what about the teaching? Sanskrit Pundits belong to the same family as Dravidian. The teaching would be as disreputable as it is now, while the new difficulties would be simply insuperable, by reason of the utterly foreign character of the tongue, its alphabet, and its aspirates. The Government of India might with more reason with a stroke of the pen abolish all languages and make English the sole vernacular of India!

In conclusion, the proposal of the Commission to combine a vernacular with English for the M. A. degree examination is a most Utopian scheme. It is a mixture of oil and water, as has been ably pointed out by Mr. Hunter. After having neglected his vernacular during something like 10 years of his School and College course, the graduate studying privately is expected in the short space of two years to obtain a thorough and scholarly knowledge of his vernacular! Let me not be misunderstood. I do not despise the study of Sanskrit. I hope the time will come when more languages than two will be studied in this University. But let not the living languages of the land be killed in the hopeless effort to revive the dead.

Madras, 31st Jan.

J. LAZARUS.

EVEN

THE BATTLE OF THE VERNACULARS.

The following letter from a valued contributor, a native gentleman whose name, if we were at liberty to allow it to be known, would carry great weight will be read with interest in view of the approaching discussion which is to begin this evening in the Senate on the subject of the retention of the native Vernaculars in the University curriculum.

Our valued correspondent is a warm supporter of the retention of the Vernacular languages in the University Course and after some remarks which we omit, proceeds as follows on "the retention of the examination in the Dravidian Languages," "which are not," he goes on, "derived from Sanskrit as the Upper India Vernaculars are, but are cultivated languages that could get on independent of the Sanskrit of the Aryan race. Of course like the English language—the Vernacular of Englishmen—the Tamil, &c., languages have a literary as well as a colloquial dialect, and are intermingled with several Sanskrit and other foreign words; but the system of borrowing words from other languages is common to all the cultivated languages of the world, and there is such a thing as High Latin and Low Latin, High German and Low German, High French and Low French, and likewise High English and Low English. The crusade against the living speech of the people is not new, as during the seventies and eighties I had to fight on their behalf along with real scholars who loved and studied the people of the Peninsula, and their mother tongues, and not despised them as the present day authorities do, from ignorance of the difficulties that surround the study of Sanskrit in three or four years, up to the standard of the B. A. degree, and the evil of making the native students learn nothing but a foreign language, (English) and a dead language, for five hours of each day, and all the week round for four consecutive years and more. Just imagine, Sir, the case of an English boy made to learn everything through Latin and French without hearing a word of English, for four or five years. Is he not likely to forget the purity and simplicity of the English speech, forget the method of idiom tic and grammatical composition in his own mother tongue, and know little of English literary style and the English authors and their works?

Dr. Richard Quain said in his Hunterian oration before the College of Surgeons that whatever might be taught or might not be taught to the rising race of youth, "let their mother tongue be not neglected—that tongue which they liaped in the cradle in which all the concerns of their lives are dealt with, and which they breathe their last breath of hope.

This is what the Indian authorities forget, and the idea of removing the Indian 12 cultivated languages from the University Curriculum is something that none would suggest for a moment out of India. The men of Oxford and Cambridge, Edinburgh and London, Dublin and Durham of old, were too much accustomed to ignore all but the classics, but the tendency of the present day is to power the position of Greek and Latin in schools and extend the study of Modern Languages and Modern Science. The Old School men like Mr. Raleigh, are not an authority of Indian Languages, and native opinion and sentiment must have a preferential consideration if the Universities are Indian institutions which are bound to respect and hand down to posterity this noble and patriotic sentiment embodied in native language and literature which the present generation inherited from ancient times, and not crush them."

(Madras Times.)

Notes and Comments.

The October No. of the Mind, is very interesting and devoted to the proceedings at Upland Farms, the new summer school of the New Thought at Oscawana-on-Hudson N. Y. Several papers were read on the occasion and one of them "An hour with Tolstoy" will appear elsewhere in the next issue. The papers on literature for children, Brownings message to the world and some others are very interesting.

In a paper, on "Jesuitical" occultism published in the August No. the writer explains the great power exercised by the Roman Catholic Church over its adherents by the fact that "it is the only church of Christendom that recognizes the

All Power is from the
she side of God.

feminine quality, element or
attribute in Deity, and it is by

means of the deep hold on this mother instinct of the heart that the Roman church has that it maintains its influence over the minds of its devotees." "The Protestant church has set up a masculine God as an object of worship and is fast losing its hold on the hearts of its adherents and consequent loss of their allegiance is not far off unless this church remembers. "And all power is from the she side of God is an old mystic maxim of this church.

REALISATION.

To live is to realize our ideals, good or bad, high or low. Thus man is that which he realizes himself to

be. He is sick, poor and miserable, or he is healthy, rich and happy, if he brings into realization these states of being within himself. Realize yourself to be perfect love and you are it; realize fear and you are it; and so on. The physical body manifests that which your spirit realizes. To realize Love is to realize Heaven, and your physical body then becomes an angelic embodiment; realize Love's opposite and you embody that.

Man walks in fear from the cradle to the grave, because he does not realize that he is within the sheltering arms of Love and Wisdom, and all his hurts and woes and miseries are due to the inharmonies that he brings into realization through fear.

You cannot hurt your spirit—it cannot be hurt, drowned, crushed or annihilated. Your spirit is your real self. But you can hurt your flesh body through your ignorance of the laws of harmony. Your spirit is not subject to the law; it is the physical man. On the material plane you are subject to law; on the spiritual plane you are the Law.

Realizations grow by thinking. Every thought is your child that you must transform to harmony to realize happiness. If you are content to have bad mental children, they will be a source of constant annoyance and will plague and torment you.

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Mr. Alfred Nundy contributes an interesting article on the "Present position of Christian missions in India" to the October No. of the Imperial and Asiatic Quarterly Review which, on the whole does not present a very hopeful view of the picture.

Christian mission in India

Among the obstacles to the success of Christians, Mr. Nundy enumerates three important factors, namely (1) That the missionaries in or outside the college or School are exercising no real power or influence over the people they come in contact with, "as they are imbued, more or less, with prejudices of Anglo-Indians; and often approach the people, the wish to convert in the pride and arrogance of conquerors, with a thinly veiled contempt for a subject race," (2) that the Missionaries do not lead exemplary lives of self-denial and asceticism so as to command the respect of the Hindus and (3) and that the moral and spiritual condition of the Indian Christians is not as satisfactory

as it need be. He also mentions that there is not much of love and harmony between the European Missionaries and their own congregation, (he excepts with justice the American Methodists) and we would ourselves desire an improvement in their relations.

But Mr. Nundy ignores a much more important factor in the way of Christian conversion. The Hindus themselves are awakening from a long slumber, and through the agencies of the Theosophical Society and Swami Vivekananda &c., the better classes have begun to study their own religions and philosophies in a more sympathetic spirit, and find that Christianity has nothing better to offer in precept or practice. There are scores of Indian magazines devoted to Indian Religion and Philosophy and hundreds of associations all round the land, when a decade or two back there were few or none. Besides the more enlightened among both the Hindus and Christians perceive the essential unity in the highest teaching of both Religions, omitting from consideration altogether the various excrescences which time, place and the natural perversity of man has introduced into their Religions. If as adherents of the Christian faith assert, there are really special points which differentiate theirs from all other religions, it is because they never devoted as much time and patience and sympathy to the study of other religions as they do their own father. They carry out never in practice the golden rule "Love thy neighbour as thyself."

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And in the present connection we are paused to see in the pages of our contemporaries some disparaging criticisms of Christianity, which is as much the result of ignorance as the Christian attacks on Hindu Religion. And it behoves our own countrymen to move into greater homogeneity of thought and doctrine, and into higher and purer forms of life and action, rejecting all that is impure and untenable in our own dogmas.

We congratulate Pundit D. Savari Royan as a member of the Royal Asiatic Society.—He is an ardent and well read Tamil scholar. His valuable contributions in this Journal were read with delight and interest. His original researches, his able defence in cause of Tamil language, literature and Philology is too fresh in our memory to need mention here. He will be an ornament to the Society to which he is now elected.

PUBLICATIONS OF THE TAMILIAN ARCHAEOLOGICAL SOCIETY.

NOTICE.

The members are requested to send their subscriptions as early as possible to our treasurer Mr. T. Vee-rabhadra Mudaliar B. A., B. L., High Court Vakil, Mint Street, Madras.

Such of the members as would like to send contributions to the journal in the name of the Society are requested to send the same to Mr. T. A. Ramalingam B. A. Secretary, T. A. Society, C. N. Press Buildings, Broadway Madras.

Each member is requested to send a list of books and magazines which will help the study of Tamilian History and philology and throw light on its antiquity. The approved list will be published in the journal in due course.

Proceedings of the first general Meeting of the T. A. Society.

The first general meeting of the Tamilian Archaeological Society was held on Sunday the 6th of January 1903 at the Society's premises, 161, Broadway, Madras, with Mr. J. M. Nallaswami Pillay, B.A., B.L., in the Chair.

There were 13 members present on the occasion.

1. The Chairman opened the meeting with his learned inaugural address.*

2. The proceedings of the preliminary meeting held on the 26th Dec. 1902, were read and approved of.

3. Letters from the following Gentlemen accepting their election as Directors were read and recorded:—Messrs. J. M. Nallaswami Pillay, V. J. Thamby Pillay, M. S. Purnalingam Pillay, R. S. Vedhachalam Pillay, S. Lakshman Iyer and S. Anavarithavinayakam Pillay and Rao Bahadur P. Chinna-swamy Pillay.

4. The secretaries were asked to remind those gentlemen who have not yet written accepting their

election to inform the society as to their accepting the office. It was resolved that in case if the Rao Bahadur Jambulinga Mudaliar would not accept the presidentship the Dewan Bahadur P. Rajarutnam Mudaliar be held as an alternative candidate to be asked to take the presidentship.

5. The receipt of Rs. 10 sent by Mr. V. P. Subramania Mudaliar V. G. B. C. as donation to the Society to meet the preliminary expenses was announced. The donation was accepted with thanks and it was resolved that a formal letter of thanks be sent to him in the name of the Society by the Secretaries.

6. The rules prepared by the sub-committee were read and passed with necessary additions and alterations.

7. Resolved that the consideration of the proposition to appoint a literary committee be postponed until another meeting and resolved also that only members of the Society be eligible to form the literary committee.

8. Resolved that the Secretaries be permitted to make suitable arrangements with any one of the existing journals to utilise it as the organ of the Society and communicate the result to the Directors.

9. Resolved that the members be asked and to submit a list of books and magazines which will help the study of Tamilian History and philology and throw light on its antiquity and that after approval the list be published in the Society's organ for the information of the members.

10. Resolved that the work of the Society be commenced at once and necessary steps be taken to collect the subscriptions.

11. Resolved that the proprietors of the C. N. Press be thanked for their kindness in placing their premises at the disposal of the Society.

After a hearty vote of thanks to the Chair, the meeting was brought to a close.

MADRAS,) (Sd J. M. NALLASWAMY PILLAI,
6th Jan. 03.)

Chairman

* It will be found in another column.

The Tamilian Archaeological Society.

(Established January 1903)

RULES AND REGULATIONS

I. The objects of the Society are (a) to help towards a systematic, scientific and critical study of the classical works of Southern India and (b) to draw materials for the construction of an accurate history of the people of Southern India (including Ceylon) and of their languages, literature and philosophy.

II. The means to be adopted for carrying out the aforesaid objects shall be :—

(1) To produce original works on subjects included in the objects of the Society.

(2) To collect old manuscripts that have not yet come to light and print such as are worth printing and to collect and preserve as many of even published works as are worth while preserving.

(3) To form a library of such works as will help towards the achievements of the objects of the Society.

(4) To compile an etymological and philological dictionary arranged in a scientific order.

(5) To write commentaries and criticisms on ancient classics on modern lines.

(6) To conduct a quarterly or monthly journal in the name of the Society or utilise an already existing journal for this purpose and

(7) To convene public meetings in the principal towns of Southern India periodically and to arrange for public lectures on subjects likely to promote the objects of the Society.

III. The Society shall consist of:—A board of directors, members, patrons and honorary members.

IV. (1) The management and financial control of the Society shall be vested in the hands of the Board of Directors subject to the sanction of the general body.

(2) The Board of Directors shall consist of a President, two vice-Presidents, two Secretaries, a Treasurer and twelve other members.

(3) The Board shall be elected once, in two years. Should any vacancy occur among the directors during the interval such vacancy shall be filled up by the Board.

(4) The Directors shall have power to appoint committees for specific purposes. They may also appoint paid officers to execute special duties in connection with the working of the Society.

(5) The Board of Directors shall have power to frame bye-laws for the internal management of the Society subject to the approval of the general body.

V. The Treasurer shall keep accounts, collect subscriptions, grant receipts, invest all money above Rs. 10 in banks in the name of the Society and shall withdraw sums when directed by the Board. He shall plan a statement of the receipts and charges before each meeting of the Board.

VI. The auditors shall be appointed annually from among the non-official members, and their report shall be submitted for the approval of the general body.

VII. Meetings :—(1) The Board of Directors shall meet at least once a quarter to transact business. A week's notice shall be necessary before every meeting of the Board.

(2) General meetings may be convened by the Board at its discretion or upon the written requisition of eight members of the Society.

(3) The annual general meeting of the Society shall be held in December to receive and consider a report of the Board on the state of the society, to receive the accounts of the Treasurer and the report of the auditors thereon, elect the Board and to deliberate on such other questions as may relate to the regulation, management or other affairs of the society. At least a fortnight's notice shall be given before any general meeting.

(4) The quorum for meetings of the general body shall be 7 and for the Board it shall be 4. Most of the business shall be transacted by circulation and

any matter shall be brought up before a regular meeting at the request of 3 Directors.

VIII. **Members:**—(1) Pandits, graduates of Indian Universities and other learned persons are eligible for membership.

(2) Applications for membership should be made to the Secretary and should be supported by at least two members of the society. They will be enrolled as members, provided a majority raises no objection in a meeting of the Directors.

(3) Every member shall pay an annual subscription of Rs. 5 which shall be due by the 31st March of every year and the Board shall have power to strike off the name of any member whose subscription is more than two years in arrears. The Board shall also have power to exempt Pandit members from payment of subscriptions if necessary.

IX. **Publications:**—(1) The Society shall publish a quarterly or monthly journal containing papers, notes, letters etc. on subjects submitted to or discussed before, the meeting together with the proceedings of the meeting of the Board or the general body.

(2) The journal of the Society shall be edited by the Secretary with the help of the literary committee and a copy shall be sent free of all costs to every member of the Society. Members requiring more than one copy may be supplied at half price. The author of any article published in the journal shall be entitled to 20 copies of such an article.

(3) Any article written by the members and published without the knowledge of the Society cannot be counted as belonging to the Society.

X. **Patrons:**—Patrons shall be those who will assist the Society by a donation of a sum of, not less than Rs. 100. Each Patron shall be supplied with a copy of every publication of the Society.

XI. **Honorary Members:**—(1) Honorary Members shall be those, who, whether they be otherwise connected with the Society or not, are chosen as such, in consideration of distinguished literary work done in connection with the objects of the Society.

(2) They shall be proposed by the Board and elected by the general body. The privileges of the members shall also be extended to them.

Board of Directors

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M. R. Ry. N. Rathnasabapathy Pillay Avl.,

B.A., B.C.E.

Vice Presidents.

Rao Bahadur T. Pattabhiram Pillay Avl.

M. R. Ry. J. M. Velu Pillay Avl.

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Pundit D. Savarirayan, M.R.A.S. }

M. R. Ry. T. A. Ramalingam, B.A. } Secretaries.

THE CHAIRMAN'S INAUGURAL ADDRESS.

GENTLEMEN AND FRIENDS,

By a peculiar chance, with the exception of a very few all the great Oriental scholars lived in Northern India, and they thus became acquainted with the Sanskrit Literature, and they introduced the knowledge of this literature to Europe; so for more than a century Sanskrit Literature has engaged the attention of the best scholars of Europe, so that we now find that all the researches into the past History

of India, literary, social, historical, religious and philosophical are all connected with Sanskrit. And if we, for instance, turn to the pages of Mr. R. C. Dutt's *History of Ancient Civilization in India*, we find the whole devoted to a history as developed by these Sanskrit scholars, and you will be surprised to find nothing in it devoted to the History of Civilization of Southern India except a couple of pages. The fault is not Mr. Dutt's, but it is due to the utter paucity of Oriental literature connected with the languages, people and civilization of Southern India.

We have of course the opinion of a few scholars like Bishop Caldwell, Rev. Dr. G. U. Pope and others who have had lived in Southern India and had studied the people and their languages, in which they express the highest admiration for the people and their past literature. And to this we may add the opinion of that Sanskrit Veteran Prof. Max Muller. In his last great work he explains himself as follows :—

“Nor should their labour be restricted to Sanskrit texts. In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also *original indigenous elements of great beauty and of great importance* for historical purposes. Unfortunately, few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that there is nothing left to do in Sanskrit literature, would I believe find their labours amply rewarded in that field.”

It is of course a happy augury of the times that this ancient country and its languages are just now engaging the attention of both Indian and European scholars and I may here cite the conclusion of one of our foremost scholars, I refer of course to the late lamented Prof. Sundram Pillai. In a review of *Tiruvartupayan* contributed to the *Madras Standard*, he writes that the scientific historian of India then ought to begin his study with the basin of the Krishna, of the Cauvery the Vaigai rather than with the gangetic plain as it has now too long been the fashion.”

Good deal of work has been done by Mr. Kanaka-

sabhai Pillai, Pundit Savariroyan and others, and the Government Department under the presidentship of Dr. Hultzsch is carrying out a systematic survey of the epigraphical remains of Southern India and the history of this country is thus being slowly unravelled.

Though as such there are many scholars pursuing independent investigations with the subject of South Indian History and Archæology, necessity for the formation of a Society like ours, may not be lost sight of. The foremost reason appears to me to be this that in a new field like this independent investigators are often likely to carry with them their own peculiar prejudices and angularities or hobbies, and the conclusions may therefore be in a sense vitiated. There is no critical public who will receive their account with a caution, and a society like this will be in a position to bring to bear their united powers on all questions brought before them, and anything that might go out with their approval may be in a sense accepted as being as near the truth as possible. And then, again, more work can be done by cooperation and mutual help; and we know what great work has been done by similar societies in Europe and India in the investigation of Indian, and Egyptian and Assyrian Archæology.

We may therefore begin our work with the certainty of entering on a good work and with the hope of turning out some useful work. We need not however despond at our list of members not being large and influential, our society is not intended for any exhibition or show but is strictly confined to highly important work, and we must congratulate ourselves if we have enlisted in our rolls the sympathy and hearty co-operation of those who are able to work in the field, and as a necessity, we must also be careful in admitting into our rolls only them who are so winning to work. Only one word of caution and advice I will venture to give before I sit down; and that is, to request every member of this association to work in the best of harmony and in any investigation we may be engaged in, to approach the subject without the least taint of prejudice having in view the cause of truth and truth alone.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

Vol. VI. }

MADRAS, MARCH 1903.

} No. 10.

RELIGION, THE IMPORTANT PROBLEM OF LIFE.

(Continued from page 35 of Volume VI.)

I hope we are now in a position to take the first step and work the birth of religion in man. A clear study of the early religions of the Jews, and the Hindus as they are set forth in their scriptures will show some aspects of religion at its birth. Godhead shines into their mental ken as a tribal leader or king. In the Rigveda we learn that Indra was the God of the kausikas and Agni or Fire, of the kanwas and so forth. But soon by proximate living, the tribal or clannish stage gave place to the state and the deities were interchanged. For long the Hebrews remained with their vengeful and distinctive conception of a tribal deity. It is easy even there to trace the mollifying influence of 'Babylonian captivity upon their conception of God. The Hebrews and the Early Hindus alike approached the great supernatural power in the universe from fear, want or insecurity.

Though fear and want and chiefly trouble are ever a potent cause in bringing man to God, there are other mental attitudes also which bring man near him. Meditation—a thought is one of these. The reason why the old forms of religion are disliked now is because, from the security to life and property arising from improved civilization, the old forms of representing the relation between god and man cannot now be realised in the upper strata of society. The god of the past was the god of adwin, the god of the poor in spirit and the god of those that increased. Christianity especially taking its birth in the midst of the corruptions and varieties of decaying empire had its source in this attitude of human mind and its liturgy, however splendid as a figure of speech and sometimes to men in trouble even as a reality fails to rouse the cultured soul that sits comfortably in its achievements. Hence in these days we want a religion based upon meditation or thought and not on fear or want. This explains the craze there is in America and in

England for the Advaita of Srimat Sankaracharya.

The characteristic feature of the religion of this origin is its out and out intellectuality and its philosophy.

Or again, man might approach the power underlying Nature by *ennui*. This is also a feeling for which old religions have not made a provision. The soul that revolts from satiety or that is afraid of acting from pity-in fact possessing sentiments which are due to culture, require an antidote and God, the supernatural, serves as an antidote to this state of mind. The religion of the gita was preached to one in this state of mind. The curious identity of the present day mental attitude of the Europeans and that of the Hindus at the time of the war of the Pandus and the Kurus is seen in the delight with which the gita is drunk in by any western mind to which it can be made known.

Love or Reverence is another attitude of mind through which man starts up his religious cause. Many favourable circumstances went together for the production of this attitude of mind. Peace and plenty but such a kind as could only be won with labour and display of strength and goodness can produce this. The Norse religion seems to me to have had this origin.

Of these the first named motives *fear* and *want* are always potent ones. Therefore is it said "In the fear of the lord is wisdom." As even the most fortunate have their troubles, the religion whose foundation is fixed on the rock of security for man in troubles will always find its adherents. Successes and strength might discard Him for a while but returning grief will bring in returning faith except in a few haughty Titanic souls who could have the internal strength bear the disruption of mind silently and boldly. Religion will be hug-

ged by the successful also if it is rested on culture or thought.

For after the immediate physical wants are satisfied, the mind of man is provoked into activity for its own sake and if religion cannot lay hold of this distinctive feature of man it cannot long exercise sway over him. If, however whatever thought might engage him, he could find that the stay of that thought is in god, then indeed religion would ever be a constant source of power for him. Individually after all Religion is nothing but the consciousness of the existence of a supreme power in the world before which the power of the individual is as nothing. The precise feeling with which this consciousness might be associated may be different in different minds: For instance, in some there might arise of a sense of selflessness or want of security without him; this feeling is born of intense personal weakness or, in others, the conception of this power associated with all the mighty and often times destructive forces of Nature, produces a feeling of terror which seeks for security by expiation and prayer: in others again, the feeling accompanying this consciousness is wonder and delight at the Being that is manifested in all this multitudinous array of mighty world and their interactions: Again some find nothing but one stream of Mercy flowing through the Evolution of this world which ever rises in the scale of happiness from the worm to the man. Thus according to the experience, inclination and culture of each soul, this supreme power that underlies nature is conceived and represented in various ways. Now however diversified human culture may be, there is essential unity of nature in all men and as the feelings by which the primary conception of God is modified are owned by all individuals, if not at the same time, at all events in different times in the course of their lives, the representation of the Deity so as to suit one mind may sometime or

other find itself satisfactory to others also. If by a broad classification therefrom we can put minds into three kinds, *Sattvic*, *Rajasic* and *Thamasic*, then it is possible to enunciate a single form of the relation between man and God so as to suit all the three stages of mind by progressive interpretation of the relation according to the progressive nature of the mind. This is what in fact Hinduism has done for the religion. Its religious conception with an apparent oneness of form unfolds deeper and deeper truths for minds of higher and higher culture.

For the *Thamasic* or dark soul whose characteristics according to the Gita are ignorance and fear there is the coarse materialistic conception of deity as a judge and a "punisher of crimes." The Horriblest Hells are shown to these in order to fasten on their mind the thought of the littleness of their strength before that of the lord. The *Rajasic* people whose proud souls compasses not earth or Heaven and whose ambition would take possession of all, can be refrained from ruining themselves and ruining all only, if by a slightly higher form, the same Almightyness of the ultimate power of the world is impressed on them. If not, in the language of the Gita, they will invest all thought with their pride and vileness. For,

प्रवृत्तिं निवृत्तिं च जनान् विदुरासुराः ।
न शौचं नापि चाचारो न सप्तं तेषु विद्वते ॥
असत्यमपातिष्ठं ते जगदाहुरनीश्वरं ।
अपरस्परसंभूतं किमन्यत्कामदैतुकं ॥
एतां दृष्ट्वा विमलवृत्तयः पृथग्योऽन्वयवृद्धयः ।
प्रभवत्युग्रकर्माणः त्रयाय जगतोः हिताः ॥
काममाश्रित्य दुष्पूः दंभमानमदान्विताः ।
मोहादृद्धात्वाऽसद्गहान् प्रवर्तन्तेऽशुचिब्रताः ॥
चित्तापारिभेयांश्च प्रतयाचमुपाश्रिताः ।
कामोपभोगपरमाः एतावदिति निश्चिताः ॥

आशापाश शतैर्बद्धाः कामव्येयमरायणाः
ईहन्ते कामभोगार्थं मन्येयनार्थसंचयान् ॥
इदमवस्थामालब्धं दुर्गं प्राप्स्ये मनोरथं ;
इदमस्तौदमपि मे भविष्यति पुनर्धनं ॥
असौमयाहतः शत्रुः हनिष्ये चापानां प ।
ईश्वरो ह्यहं भोगा सिद्धोऽहं बलवानुसुखी ॥
आद्यो भिज्जनवानरिण कोऽन्योऽस्ति सदृशो मया ।
यत्पेदास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥
अनेक चित्तविभ्रान्ताः मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

Asuric men know not either action or inaction; neither purity of body nor purity of conduct nor is there truth in them. "The universe is without truth without moral basis" say they, "without a god brought about by mutual union and caused by wit and nothing else." Saying this, these uncured ruined men, of small intelligence, of fierce deeds, come forth as enemies for the destruction of the world surrendering themselves to insatiable desires possessed with hypocrisy, conceit and arrogance, holding evil ideas though evil delusion, they engage in action with impure resolves. Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all, held in bondage by a hundred ties of expectation, given over to desire and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. "This to day by me hath been got, this desire I shall soon satisfy. The wealth is mine already, and also this shall be mine in future. I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful. I am powerful and happy, I am wealthy, well born what other is then that is like unto me? I will sacrifice. I will give alms, I will rejoice. Thus deluded by un-wisdom, bewildered by numerous thoughts, enmeshed in the lock of delusion, attached by

the gratification of desire, they fall downwards into a foul hell.

Miss. Annie Besant.

For such to tame their haughty spirit, the primary conception of God is interpreted as a Being of pitiless power strong enough to outwit them.

It was to such that Mahomed said "Ye plotters. God will outwit you all for God is the best of plotters" Whereas for the sastric minds an etherial form of religion is wanted and the worth of the Hindu religion consists in the very adaptability of the common symbol of faith serving these also. The Durga, Natesa, the Siva on his Bull, the Ranganath sleeping on his serpent couch, the Lakshmi, budding out from the lotus, have a sublimer meaning.

All these are symbols to carry a truth and the truth itself is taught in progressive and widening interpretation.

This naturally leads us on to the next point in our inquiry. How can the right interpretation of the symbols be known? For the consciousness of the power underlying the world can indeed come to us from nature but the real relation of that power to man cannot be so known. We may no doubt say that each man will conceive the relation in his own way but the conception based on ignorance and imperfect sense cannot render it as it ought. Moreover the intelligent, supreme power cannot be conceived to have left that relation to be guessed at by each man in his own way. For this purpose in every country and in every age the relation is revealed in fresh symbols or exposition of old symbols. It is for this reason that all religions are unanimous in declaring that the truth they teach are revealed to them by God. There is nothing strange in this. The very power that upholds the world, is as we have seen elsewhere, the God's own and it is not hard to conceive him manifest Himself any-

where at any time for the welfare of his creatures. Our very intention is the visit He pays to our heart. From ever being latent there He becomes patent and now and then the whole being of man is filled into the delight of this visitation. Our very Ananda or happiness is consonant glowing of spirit along the lines and groove of this body of ours. Its head is love, joy, right wing; delight, left; bliss is the self and it rests on Brahman, says the Upanishad. Everything great or good is so because it has more of the grace of God flowing through it.

यदाद्विष्टिम् सत्त्वं श्रीमद्विजितमेवका ।

तत्तदेवावगच्छत्वं ममतेजोशसंभवं ॥

Whatever is royal, good, prosperous and mighty understand thou that to go forth from my splendor.

In fact it is the *Tejas* or the splendour of the Lord of all that makes the good in everything. Is it possible to conceive that such a God would allow men to grope in the dark? No, He maintains the world remaining in the heart of it and whenever His presence is wanted His mighty power makes itself felt in love or in chastisement. For says Lord Krishna in no faltering accent.

यदायदमहि धर्मस्य स्यानिर्भवतिभारत ।

अथ्युत्तानं अधर्मस्य वदात्मानं सजाम्यहं ॥

परित्राणाय साधूनां विनाशाय च दुष्कृतां ।

धर्मसंस्थापनार्थाय संभवामि युगेयुगे ॥

Whenever there is decay of Dharma, O Bharata, and there is exaltation of Adharma, then I myself come forth; for the protection of the good, for the destruction of evil doers, for the finally establishing Dharma, I am born from age to age.

It is not for individuals so much as for the race the lord makes His incarnations. The individuals pursue their own course of birth according to the law of their own Karma. Their

sufferings are of their own make as well as their joys and this only delights the Lord like the play of children. Yet even here his helping is not unseen. Even wicked He helps in their course; for He sendeth the rain to water the wicked man's crops as he does the good man's. But when wickedness is rampant and the weak and the poor are crushed by the strong, then His mercy cannot sleep. He puts forth his strength and lo' power, and wisdom stand forth to protect and bless the world. He cometh for placing on firm basis the law of the world धर्मसंस्थापनार्थं.

Such a Revelation is not confined to one place or to one country. The Lord hath spoken to every race according to its wants in its own language. Men who see this not vainly wrangle for triumph of their own forms and are intolerant to their own God in other's bodies.

मा त्वपरदेहिषु परिषन्तोऽभ्यसृपकाः ।

Men in other shapes besides their own they nating in envy.

Says the Lord Krishna. To the truly religious toleration is as much a necessity as God. Forms are mere forms as long as they are not socially productive of evil, any form would do equally well for clothing Him and the best of forms are yet far from best to invest him.

Thus it can be perceived that Revelation has a twofold sense corresponding to the two fold attitudes of religion itself. With respect to religion considered in relation to the individual alone it is the intention that visits him in moments of supreme felicity and according to it each forms his own individual conception of his relation to the Almighty. In the other sense it is the record of the धर्मसंस्थापन establishment of the law in each race and for each time by the successive incarnation of the Lord or His Amsa. The History of the world is lit up every where by such God-sent lights which begin their glimmer in various strata

of society and gaining strength as they shine have succeeded in illuminating the hearts and the deeds of hosts of men then and there. The Great men, the truly Greatmen—of the world, the Heroes, as Carlyle would call them, are they: whereof, my dear brethren, our own land has produced not a few. Rama and Krishna, Vasa and Buddha, Sankara, and Ramanuja: What are these but such beacons of the world to guide the Society to its goal of happiness and peace? Nor are other countries wanting in them. Jesus Christ is one of the greatest of such incarnation and perhaps He is the *Kirke* whom our own scriptures have prophesied.

But it may be objected that the books purporting to contain the Revelation often times err ever as regards things of this world, how and how can they be trusted as regards things beyond this world.

(To be continued.)

G. KASTURI RUNGINGAR, M. A.

THE CHALDEAN AFFINITIES OF THE TAMILIANS.

* The results of modern discoveries have led scholars to the conclusion "that when the Semites poured into the country lying near the Persian gulf they found, as did the ancestors of the modern races of Europe when they crossed into that continent, an older and alien people known as the 'akhadiyans,' or 'highlanders' whose home was the mountains of 'Elam' settled in the land. These primitive tribes who inhabited the country round about the Persian gulf have been supposed to be allied to a race from which such peoples as the Mongols and the Finns have sprung and to have founded kingdoms and built cities long before the semites had separated.

* Vide Sketch of "Jewish History" by "Edward cheld" p. 11-14.

"long before even Egypt had reached her prime. Their capital was named 'Ur' and was sacred to the moon God. Bel was one of their principal gods. They were the fathers of astronomy. They divided the zodiac into twelve signs and named the days of the week after Sun, Moon and five planets. They believed in magic, sorcery, witchcraft and other black arts and in the existence of evil spirits which they worshiped with bloody sacrifices. They invented the cuneiform characters and the oldest inscriptions yet discovered are said to be in the Sumerian¹, a language allied to theirs."

Having given the above summary of the most important points of information now available or believed to be available concerning the oldest population of Chaldea I now proceed to put together a few cardinal facts known or believed to be known respecting the primitive races of South India. Dr. Caldwell, with characteristic insight and ability, pointed out long ago that the races who used the Urns and erected to the harrows, kistvams, cairns and cromlechs over their places of sepulture so profusely scattered over many parts of Central and South India were the hundred of those ancient races who came to Europe long before the ancestors of the Celts and the Pelagians and of whom the Finns of Northern Europe and the Magyars of Hungary are the modern representatives. He has also remarked that the resemblances of the harrows and other megalithic structures found in South India to the Druidical remains of Celtic race is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. The learned doctor has gone still further and maintained that the language of the Finns still

preserves the distinctive features of the Tamilian languages of South India. Even the ancient Etruscans of Italy whose civilization preceded that of Rome by centuries have been held to be an Asiatic race akin to the Dravidian races of India. Mr. Walhouse writing about the dolmens and histvams in the jungles of Koimbatour, Salem and Maisur says that their resemblance to like structures found in Etruria "not anything like mere general resemblance but identity." Captain Mackenzie has made a similar remark concerning the kistvams in the basin of the river Kaveri. He says that they are full of earth "in which are embedded pots of every sort and kind, some of decidedly Etruscan look both in form and appearance."

The majority of the tribal names of the Tamilian races, says Dr. Oppert, have the signification of "highlanders". "Siva", the lord of the Dravidas, was a Malai Arasan and "Muruga Vel" the great Tamilian conqueror, was himself a "highlander". "Girisan" i. e. "the god of the hill" and "Siva" the name of the Tamilian god, are terms of identical signification. To the Tamil every hill top is sacred to the Gods; in other words the Gods of the Tamilians were all "Gods of the hill", and especially so, was their war god. "Vel" or "Velan" the Scanda of the Sanskritian who is even now worshipped with the greatest veneration in the Tamil land.

One need not dive deep into Tamil literature to be able to arrive at the fact that "Ilam"⁵ was one of the names of the home of the Tamilian. "Ilam" or "Ur" in Tamil means

1 The Finns of Europe who are supposed to be the descendants of the ancient Sumerians call their country "the land of Anomi"

2 The language of the Finns is said to be one of high complexity akin to the Malays but utterly unlike any other European tongue.

3 Some scholars have attempted to identify the Etruscans with the old Hittites of the Jewish scriptures. Their capital was Carthachish at the mouth of the river Euphrates.

4 Compare Vel (வேல்) with the Bel of the Accadians.

5 "இலம்" was one of the ancient names of the Tamil land. The learned Pandit Mt. D. Savariraya Pillai informs me of the fact that a part of Malayalam is still known by the name "Ilam."

"one's home" or "country" "Ur," "means" also a settlement, "village" or "city". In classics its use is restricted to the marutam lands in cultivated countries. 'Uran' being one of the distinctive titles of the "lords of the marutam countries" Madura, the capital of the Pandiyans, was the distinguished seat of 'Soma Sundara' or the Moon God. Uraur, or Koli-ur the capital of the Cholas and Karu-ur the capital of the Cheras, were likewise the seats of the "Soma Nathan." That astronomy was one of the principal branches of study among the Tamilians during the earliest period of their history in South India is supported by the instant notices of some old commentators of the character and scope of the literary activity of the First Madura Sangam. The numerous pure Tamil words for the signs of the zodiac and the twenty seven constellations that have been handed down to us in our lexicons, although the works where they were found by the lexicographer have all perished and gone, are alone sufficient to prove that the astronomy was in ancient times one of the principal subjects of study in the country of illam." The following table of the Tamil names, the days of the week shows how the modern Tamils stand related to the inhabitants of old Chaldia called the akkadians in so far as some of their most familiar or every day vocables are concerned:

ஞாயிறு (Gnayiru = Sun)	Sunday
திங்கள் (Tingal = Moon)	Monday
செவ்வாய் (Civvai = Mars)	Tuesday
புதன் (Putan = Mercury)	Wednesday
வியாழன் (Viyalam = Jupiter)	Thursday
வெள்ளி (Velli = Venus)	Friday
சனி (Sani = Saturn)	Saturday

Of all the countries of India, the Dravidian "Malaya" is pre-eminently the home of magic, sorcery and witchcraft. In respect of the antiquity of its traditions, the multiplicity of its ser-

pent groves, the prevalence of the habit of polyandry, its magic necromancy and other infernal arts the ancient country of Malaya stands alone among all the Dravidas. The most powerful Bhutams reside there and there is none more powerful than the "Virgin Mantram of Malaya." The practice of the black art which prevails among some sections of the Tamils of the Eastern Province of Ceylon is to be attributed to the fact of its early inhabitants being immigrants from Malaya. It is said that almost all the Mantrams repeated by the Singalese exorcists in their devil dances are in the Tamil language. The bloody sacrifices offered to Kali, Bhairavan and other inferior gods by the village Tamils of to-day are undoubtedly of the same character as those ascribed to the highlanders of ancient Accadia and are the faint reminiscence of a time when sacrificial worships was more generally in vogue.

It is the opinion of the most eminent Egyptologists that the primitive inhabitants of Egypt were an asiatic race akin to the tomb-building Turanians of old and the evidence for the enormous antiquity of a communication between Egypt and Southern India continually grows stronger. The earliest peoples to whom the inscriptions of Babylonia refer are the Kush or Kas called "the dark-faced ones" or "the black heads." These Kushites are admitted to have been the first builders of dolmens and cromlechs. The Indras, the Visvamitras, the Cheras, the Cholas and the Pandyas were members of the Kusika race and are known to have erected cromlechs, dolmens and mention over their burial places in South India as did their Chaldean conferers in their own country. There is nothing strange in the legend therefore of "Ea" or "Ekhan" of Dwaraka, the head quarter of a dynasty of kusiwas going across the Persian Gulf and teaching his kindred peoples, the Akkadians and then kushites of the regions round about the Persian Gulf any im-

provement that might have been made in the art of agriculture in the kingdom of Dwaraka which was the pre-eminent seat of the chiefs of the 'Velar' races of South India. The deification of Ea-khan by the Babylonians as the fish-god, apparently has a reference to the prevalence of the cult of 'Narayana' or Vishnu in that country. That Ea-khan of Dwaraka belonged to a dark race is proved by the reformers in the inscriptions to the sons of "Ea" as in the case of the Kush as "the dark faced ones" or "the black heads." The intercourse which is thus proved to have existed between the primitive Egyptians, Chaldeans and the Tamilians was the result as much in all probability of the racial affinities as of the bold commercial instincts of these ancient peoples.

If the primitive races of South India were as shown above the kith and kin of the Kushites and the Accadians of old Chaldia who were the earliest civilized section of the human race, the theory that the races of the Deccan were barbarians at the time of the ascendancy of the rakshasa dynasty of Lanka must be rejected once and for all as an assumption destitute of even a single shred of evidence in its favour.

V. J. TAMBY PILLAI

CORRESPONDENCE.

I

THE EDITOR OF THE SIDDHANTA DEEPIKA,
MADRAS.

Sir,

It is really a sign of the times that a few prominent gentlemen of the Tamil community, in spite of

1. It is noticeable that "Balarama," of the dynasty of "Dwaraka," appears in the Indian classics as "the mythical hero of agriculture" according to Hampurkar "the primitive Pandiyans belonged to the Krishna line and were the chiefs of a tribe of "Vellalas" who migrated to Madras from their capital called "Dwaraka";

2 "Narayanam" (नारायणम्) in Tamil means fish from Naram—water and anavu—to move about. "Narayanam," hence appears to be a synonym of, "minivan" a name of the Pandiyans.

the confirmed spirit of apathy and indifference that has always characterised the indigenous races of this country, in matters which do not directly affect personal and family interests, have come forward and made a formal proposal to form an Association the object of which will be to preserve for posterity the extant literary monuments of the Tamil land. That a combination of this sort is urgently needed in the interests of the Tamil speaking race as well as for the correct understanding of the past history of Southern India, must be admitted by one and all. A common language is the guarantee of a people's racial existence, and a race which possesses rich medium of thought must necessarily get the better of one whose speech is comparatively poor. In fact a nation is no more greater than its language which is the index of its progress. The object set before the Tamil public is, therefore, one that should commend itself to every educated Tamil, irrespective of caste, colour, or creed.

The Tamils and their literature have been a source of vexation and annoyance to certain classes of people who have always been more mindful of their interests as a class than as a race. But truth must conquer, and the spirit of righteousness assert itself over the grovelling and unmanly aspirations of selfish bigots. For the very peace of India, it is necessary that the actual position which the Tamil races occupied in times past, should be correctly depicted by the pen of the historian. Here is an opportunity for every lover of the nation to give practical proof of his professions of patriotism, and to show to the world that he is not ashamed to be called a Tamil.

I am Sir,
Yours truly,
V. J. T. Pillai.

II

THE EDITOR OF SIDDHANTA DEEPIKA,
MADRAS.

Sir,

A correspondent writing to the Madras Mail on the subject of "The Sanskrit and the Vernaculars" expresses it as his opinion that, without calling in the aid of Sanskrit it is not possible to express in Tamil all shades of ideas pertaining to modern civilised life.

and in proof of this assertion, he states that he is, at present, engaged in translating Mr. Herbert Spencer's work on "Education" and finds it difficult to proceed with the work except with the help of words borrowed from Sanskrit. I have no inclination whatever to cast any slur on the patriotism of the gentleman, but it will be useful to him to know that the translation he refers to has not at all been appreciated in this part of the world. In its idioms, it is more like English than Tamil, and its phraseology is burdened with Sanskrit Jaw-breakers eminently unmusical and abhorrent to the Tamil ear. In fact, I had to go to the original in English to get at the correct meaning in many places. Opinions may differ, but I am positive that it will not be appreciated, in its present form in Jaffna. It is an admitted fact that the influence of Sanskrit is altogether unfavorable to the growth and development of elegant and expressive prose in Tamil, and unless this pernicious influence is guarded against, one need not indulge in the ecstasies of a prophetic vision to be able to say that the classic language of the South will soon degenerate into a hybrid and disgusting jargon which it will not be worth one's while to cultivate. The present poverty of the Tamil language in words expressive of abstract and philosophic ideas is to be attributed to the fact that most of the religious Agamas of the Tamil Land in which such expressions must necessarily have occurred in abundance were destroyed by Kun Pandion under Brahmanical influence fifteen centuries ago. The Jaina Agamas of the South were, I think, identical with the Saiva Agamas of the ancient Tamils and the indiscriminate destruction of these ancient religious records has resulted in depriving Tamil of its philosophical technicalities and sending into its soul a deplorable leanness. The hope of improving the Tamil language, therefore, would seem to lie in the practicability of rescuing the extant remnants of old Tamil literature in which the germs of philosophic terminology may very well be expected to be preserved. The remains of Jaina literature should be carefully collected as it is likely that some of their religious works will yet preserve many

of our old words. He cannot be a just judge, who has not studied the old Tamil works, in matters relating to the question of the capabilities of the Tamil language to adapt itself to the development and growth of the minds of its children. The question is one which deserves the serious consideration of every Tamil, and on the proper answering of which, the racial unity and prosperity of one of the ancient peoples of the world in a great measure, depend.

I am Sir,
Yours truly,
V. J. T. Pillai.

THE VIVEKANANDA SOCIETY, COLOMBO.

CELEBRATION OF THE BIRTH-DAY OF SRIMAT SWAMI VIVEKANANDA.

At the last meeting of this society held on the 25th January last, and presided over by Mr. C. T. Hambyhapathy, the birth-day of Srimat Swami Vivekananda was celebrated. The hall was chastely decorated, with flowers, fruits, ferns and ever greens. On the walls were disclosed in bold characters Om tat sat Om, in Sanskrit. The birth-day of Srimat Swami Vivekananda, the patriot-sage, in English, besides the many mottoes and aphorisms, both in Sanskrit and English, that were shown by arrangements of ferns and green leaves. Photos of Sri Rama Krishna, Swami Vivekananda, Sarasvati &c. with garlands on them, were hung in prominent places to enhance the beauty of the hall which was crowded with members and visitors. Proceedings commenced with the usual singing of Devarnam to the accompaniment of violin. Hymns from the sacred Vedas being portions of Sata Rudram and Purushasuktam were sung by Brahmasri Suresvara Sastriyal, followed by selections from the principal Upanishads by Mr. Hambyhapathy. The Sastriyal made a short speech dwelling on the enviable qualities of the head and heart of the Swami and

sang a special sloka in Sanskrit, composed by him in praise of the Swami. Hymns of Devaram, Tiruvakum, Thayumanavar's hymns &c., were also sung by Messrs. C. S. Jambuswamy, S. Sidambarapillai and V. Subramaniam. A special song in Tamil, in praise of the Swami, composed for the occasion was sung by Mr. V. Murugiah. The corresponding-secretary recited Swami Vivekananda's 'song of the Sanyasin' which was followed by readings from the sayings of Sri Rama Krishna by Mr. S. Thillinathan and a poem in English in praise of the Swami by Mr. M. S. Murugesen, the intervals being occupied by the amateur-musicians Messrs. E. Srinivasan, V. Murugiah, and K. Vallipurathan, in playing select tunes which were much admired by the audience.

Among the many visitors, Mr. Proctor K. Chelliah while speaking about the herculean work performed by the Swami in the cause of the Hindu Religion and Philosophy, encouraged the members to carry on the useful work they have undertaken to do, namely, to study and understand the Religion and Philosophy of the Hindus in all its phases and to promote sure knowledge among youngmen.

The Chairman, in the course of his speech, said that the Swami Vivekananda was the choicest product of the age who followed his master and that he was one of those distinguished sons of Ind, who are bound to appear time after time for keeping up the spiritual dignity of the land of sages. The eloquent tribute from the chair was most impressive.

Votes of thanks to the amateur-musicians and the Chairman were proposed by Messrs. C. T. Kandiah and Mr. Thambiayah (Law students) respectively. Singing of Devaram terminated the proceedings, after which Sandanam was distributed and rose-water sprinkled.

R. S. SUBRAMANIAM,
Corresponding-Secretary.

THE SAIVA SIDDHANTA.*

By THE REV. F. GOODWILL.

It is matter for some astonishment that the *Saiva Siddhanta* system has hitherto received so little attention from European students of Indian religions. The late Max Müller in the Introduction to his "Six Systems" says of it, "In the South of India there exists a philosophical literature, which, though it may show clear traces of Sanscrit influence, contains also original indigeneous elements of great beauty and of great importance for historical purposes." Dr. Pope, who is still better qualified to estimate it, says in his edition of "Tiruvassagam:" "The *Saiva Siddhanta* system is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South Indian and Tamil religion." Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded.

That the system is eclectic is at once apparent; but I think that some who attempt to trace its origin go unnecessarily far afield for the influences that have helped to make it what it is. I do not see any necessity, either from historical or internal evidence, to include Mahomedanism or Christianity in the list of contributors to the wealth of thought which is here amassed.

The name, *Saiva Siddhanta*, is Sanscrit in both its parts; this fact indicates that the raw material of the system was to a considerable extent found in Sanscrit though its elaboration was undoubtedly mainly the work of Dravidian minds.

"*Siddhanta*" means "true end," and the *Saiva* philosophy is so called, because it establishes the true end, or the only truth. It is also called the "*Vedantu Siddhanta*" Philosophy, that is—to use the words of its most prominent modern champion—"the knower and embracer of the true end of the Vedas, viz., the true meaning that God is *Sivam* or Love." The

* A paper read at the Bangalore Missionary Conference, November, 1902.

acknowledged books of the system are the *Vedas* and *Agamas* or *Tantras*. But Sankara's exposition of the *Vedanta Sūtras* is set aside in favour of the less known commentary of Sri Nilakanta Acharya which fully harmonises with the system. The relative value of the *Vedas* and *Agamas* has been set forth as follows:— "The *Vedas* are general and given out for all, the *Agamas* are special and revealed for the benefit of the blessed and they contain the essential truths of the *Veda* and the *Vedanta*." "The teachings of all holy books are condensed and systematised here."

The twelve *Sūtras* which form the basis of the modern systematic exposition are taken from the *Rourava Agama* and were translated into Tamil about 1200 A.D. by Meikanda Deva. The authoritative works "Siva Gnana Bodham," "Siva Gnana Siddhiar" and "Siva Prakasam," which are based directly upon the *Sūtras* were all written between about 1200 to 1300 A.D. The works of Thuyumanavar, Manikka Vasa-gar, Tirumular, Sekkirar, Sampanthar, and Appar are also carefully treasured and the writers honoured as saints. Saivism also with other sects puts in its claim on the *Bhagavad Gita*, though some writers, in view of the fact that its translation into Tamil was accomplished only in recent times, affirm that its influence on the formation of the Saiva philosophy was but small.

Now let us, with a view to determine the influence that the struggle between Saivism and Buddhism and Jainism, from about 800 to 1200 A.D., had upon the thought of Saivism, briefly review the early history and character of Siva. He is usually classed as the third person in the Hindu Trinity, and his principal designation is that of the Destroyer. It is a commonplace that the name "Siva" does not occur in the *Vedas*. An ancient snare against him was that he was the "God of the Sudras and people of no account." When with this we remember that it is said that in the days which saw the beginning of the great Saivite revival in South India, the eighth or ninth century A.D., nine-tenths of the population there were Sudras, it will appear that South India

was from early times the strong-hold of Siva worship. Indeed Siva is frequently said to have been originally a purely Dravidian God. Dr. Pope says, "In a period quite antecedent to all historical data the native Dravidian religion was a kind of Saivism." And some scholars, concluding the Dravidian peoples to have originally come from Central Asia, are inclined to think their God of Turanian origin. Wheeler says "Siva was a mystic deity of Turanian origin and was represented as half intoxicated with drugs, and associated with ideas of death and reproduction. When Aryan civilisation and religion spread to South India and were adopted by the Dravidians, the Vedic God of storms and tempests, *Rudra*, was singled out by the people as especially their God, and his words attributed to, and designations adopted for, their old God, Siva. The ancient *Rudra-Siva* is alternately fierce and beneficent; according to the philosophy, he is the cause of the creation and dissolution of the universe. One of his early names is that of '*Pasupati*,' meaning 'Lord of Cattle,' i.e., of human cattle, in which it is possible is contained, not merely a rude, bucolic idea of God, but also a reminiscence of the ancient practice of offering human beings like cattle in sacrifice to the fierce Deity."

But much of the above history is at best happy conjecture only, and all that is definitely known may be summed up in the words of Barth, that Siva was "a popular and almost supreme God before our era." Definite chronology is not available till the twelfth century, and then Saivism is found the moulded type that exists to-day.

For about four centuries, from 800 to 1200, Saivism was involved in a long struggle with the twin-religions Buddhism and Jainism, which held sway in the land and latter of which especially was under the protection of royalty. On the part of Saivism it was a struggle not for supremacy, but for very existence for, for some time, Saivism seems to have been generally decayed. In the "*Basava Purana*" of the *Vira-Saivas* or *Lingayats*, a Saiva sect founded in the Kanarese country early in the eleventh century, the

complaint is made:—“As creepers with poverty withering in the burning heat sigh for rain, as the lotus in the night sighs for the sun, as men afflicted wish for great prosperity, in like manner I have heard Saiva worshippers sigh, saying “This strange religion (Jainism) when will it disappear. Our Saiva religion when will it prevail?” Appar, a Tamil poet of the tenth century, is said to have suffered much at the hands of the Jains, and in one of his poems he says, “Troubled by the evil ways of the bigoted Jains, I reach thy feet, the source of all salvation.” The beginning of the struggle was marked by a remarkable spiritual and intellectual awakening among the Saivites. One of the earliest apostles of Saivism was Manikka Vasagar, who was not only a poet and a devotee, but also a great controversialist and his discussion with the Buddhist priests in Chidambaram is recorded as one of the triumphs of his life.

The end of the conflict was that Buddhism perished from India as a distinct religion, and Jainism was so reduced that now the Jains in India number only about one and a half millions. The struggle resulted much more than supremacy to Saivism; for during the conflict the philosophy now known as *Saiva Siddhanta* gradually arose and was formulated when the stress of the fight was over. It is impossible to say at this distance of time how much Saivism gained both in mind and heart from this close contact with Buddhism and Jainism. And the problem is complicated by the fact that all three had from the beginning much in common, as they sprang from the common source of Vedic Hinduism. It is probable, however, that the atheism of Buddhism called forth in its full strength the Saivite doctrine of personal and gracious God; and it is equally probable that the teaching alike of Buddhism and Jainism as to the *Guru* the Revealers of the True Way, led the Saivite, in a spirit of emulation, to set up his God as the Supreme *Guru* of erring, ignorant souls. It is conspicuous, too, that Buddhism and the *Saiva Siddhanta* system are alike closely allied with the Sankhya philosophy and

we note also that the list of capital passions enumerated in “*Siva Prakasm*” is almost identical with the list of actions forbidden by the Jains. Whether due to development within itself, or to lessons learned from its rivals and enemies, we certainly find that the Saivism of later days is far removed in thought and spirit from the Saivism of earlier history.

The *Saiva Siddhanta* postulates three great entities, known as (1) *Pati*, (2) *Pasu*, (3) *Pasum*, respectively—The Lord, The Beast or The Soul, and The Bond or Matter; and on the correct unfolding of the significance of these three words the whole system depends. The allegory likens the soul to a beast, bound by the rope, Matter, which keeps it in bondage from its true master, Siva.

These three entities are alike eternal, and eternally connected with each other. How are connected from eternity is not clear; in our knowledge of them they are together, and clear reasons are given for their association in the present order; if we enquire further back, the fact only of eternal association is affirmed.

We now proceed to notice in detail some features of the doctrine of these three entities.

(1) *PATI* = THE LORD.

Siva is the Supreme, Eternal, Glorious Being, the Lord of all souls. Vishnu, Brahma and the other deities are not denied, but they are classed among souls, and are accounted subject to all the changes to which the souls of common mortals are liable. An ancient author lauds Siva as “gracious to help what the Brahma and others the world adores with care” and a modern writer says, “These mightiest Gods, Indra, Rudra etc., are only regarded as ordinary souls of the last class called ‘*Sakula*’ The other Gods of Hinduism are all regarded as servants of Siva, and so Siva Gnana Siddhar” says, All these Gods are under the guidance of the Supreme power, and Siva grants us our prayers *through them*” In the histories of the “*Basava Purana*,” Brahma and Vishnu and others of the gods are repeatedly in trouble by reason of their mistakes and incompetency and Siva repeatedly comes to the rescue and unravels

the tangle they have made. In another writing, where the *Trimurti* is in view, Siva is said to be the "*Thuriya-Murti*," the fourth above the three. But in the higher writings of the system these lesser figures rarely come before our eyes to hide the splendid vision of the Supreme One, Siva. He is all in all.

The question whether God has or has not a distinct form, is fully discussed and decided in this philosophy. Madhava Charya in "*Sarva-Darsana Sangraha*," gives a quotation to the point which suggests that it is a would-be-worshipper who has felt difficulty and now gives his heart the answer. "Thou art to be worshipped according to rule as possessed of form, for the understanding cannot reach to a form as being." The question also arises from a consideration of His handiwork, the world. It is made up of forms which we designate "He," "She," and "it." Is God of the form of anything He has made? If so, are we to think of Him as masculine, feminine, or neuter? Which pronoun befits His nature? The difficulty is between postulating an abstract formless God, and degrading Him to the likeness of a visible thing.

Therefore he is said to have a form, to be formless, and to have *formless-form*. And any or all of the three pronouns may be applied to Him, as all the forms of the universe are His. "*Siva Gnana Bodham*" says, "Praise be to the One Who is Male, Female and Neuter." In practice, however, we find that the pronoun "He," and figures of relationship that assume the masculine gender or most frequently used. It is often said that God in His own nature is '*Sat-chit-ananda*,' i. e., Real Entity, Pure Intelligence, and Abounding Joy. And yet again, and most of all, He is of the form of Grace, *Arul-Rupam*. "God is love." And with this definition Christians surely cannot quarrel. Kariikal Ammayar, one of the sixty-three recognised Saiva saints, gives us a beautiful stanza on this subject, as follows:—

"When I first became Thy slave, I did not know Thy form
I have not seen Thy form even now.
What am I to say to those who ask me what thy form is?
What is thy form? What is it? None!"

In the same region of enquiry is the question whether, God, who creates this ever-changing universe, is Himself liable to its changes or not. And the answer given shows a jealous regard for the greatness of God, that it should be unlimited. Though He is in all things, they do not affect Him. No shadow arises in Him because of His connection with *Maya*. As he is the eternal *Sat*, real entity, strictly speaking he cannot be said to even know *Asat*, i. e., that which is changeable and fleeting. Before Him, real though its experiences are to us while they last, it exists only as darkness exists in perfect sunlight. Hence the system knows nothing of the qualified Deity, the lower Brahma, postulated by the Vedantin. God is said to be *Gunamiti*, i. e., not without attributes, but free from the modes or qualities of lower beings. "*Siva-Gnana-Bodham*" says, God has neither likes nor dislikes." Elsewhere we read, Making, maintaining, destroying—all these acts He has, yet they touch him not, the mighty One, no, not so much as a grain of sesamum." It follows from this that Incarnation of Deity is impossible; it is inconceivable and unknown. In the histories and legends of the saints, God frequently appears to teach them and help them out of their difficulties; but he is never regarded as Incarnate, his human guise is unreal, he can have no such union with gross matter.

God's operations in the Universe are said to be five-fold. (1) *Creation*, (2) *Preservation*, (3) *Involution* i. e., the Destruction of all things at the end of an age and the resolving of them again into *Maya* (4) *Obscuration*, i. e. His act of keeping souls in darkness between the periods of destruction and re-creation of the universe, in which state of darkness they take rest from the labour of eating the fruit of their *Karma*, as the body rests during the night. (5) *Enlightening*, His act of delivering the soul of its bond of ignorance, and uniting it again with Himself, the ultimate goal.

The great gulf between the Infinite Creator and His creation is bridged over by His Energy, *Sakti*, by which all these five operations are carried out.

Its relation to Him is as that of scent to flower, of light to the sun. His *Sakti* is of three kinds, or has three developments. It is known as (1) *Ichha Sakti* = Energy of desire, (2) *Gnana Sakti* = Energy of Wisdom, (3) *Kriya Sakti* = Energy of Action. By these respective forms of His energy, God connects Himself with his works, conceives the best mode of operation, and carries it out. It is somewhere said, "When the Absolute becomes manifest, it is as *Sakti*, the Universal Mother, the Consort of God." This is only a specimen of the way in which *Sakti* is frequently personified as a goddess, our Mother, Consort of the Supreme. The idea of feminine counterparts of various deities is ancient and frequent in Hinduism, and is a most fruitful source of evil mythology and vile practice. The personification of God's energy indicated here is a far loftier idea, reminding us of Wisdom as personified in the Old Testament and of the Holy Spirit as proceeding from the Father and the Son.

These operations of God throughout the universe are frequently said to be the "Sport" of Siva, and he represented as continually dancing. Critics of the system consider this dance of Siva a survival of the devil-dancing of the older form of the religion. So Dr. Pope says, "It takes us back to the manifestation of the pre-Aryan demon, the *Bhairava* that dances in the burning grounds, smearing himself with the ashes of the dead, adorning himself with necklaces of their bones; and bringing away with him a skull as a trophy." Though this interpretation of the dance may accord with some parts of the history of Saivism, the philosophical reading of it rises to far higher levels. It is held to signify His eternal working the universe, which is all easy as "sport" to Him, and which is performed in the abundance of His love for his creatures. The dance is the "music of motion," therefore it signifies the graciousness and beauty of his . . . In "*Sivaprakasan*:" we read, "Siva's dance is carried on for the purpose of removing the sorrows of the world. . . . Its object is the deliverance of souls from the sea of transmigration."

The same thought is expressed by the phrase that all things become in the mere "presence of God. Where God is, all is done." "His presence possesses the five functions; in His presence embodied souls undergo evolution and are given wisdom."

God is the Creator of all things in their present form. This point is developed in the first *Sutra*, the argument of which runs, "As the Universe spoken of as 'He,' 'She' and 'It,' undergoes three changes this must be an entity created." This, in the clearer language of "*Siva-Gnana Siddhi*" is, "As the world is a product like a pot, we require a first cause like a Potter." But as matter cannot be evolved from pure spirit, Eternal *Maya* is postulated as the mud which the great Potter fashions on the wheel of His *Arul-Sakti*. "*Siva Prakasan*" says, "As this *Maya* like Himself is eternal, God produced all things by means of it, and it is not necessary that he should make one new thing without it. God is the efficient Cause which produced all things out of *Maya*." I need hardly point out that this doctrine of an intelligent, personal Creator is a great advance on Vedanta teaching.

Nor is a reason for the creation of the present order absent from the system. It exists for the benefit of souls, who are here brought into such circumstances, with such opportunities, as will enable them to work off their eternal bonds. From this point of view all God's acts are works of grace, and creation is the first of the series of gracious acts. On this point "*Siva Prakasan*" says, "Creation is an act of grace, in this world alone souls are able to eat their *karma*, and to rid themselves of impurity and attain *Mukti*, union with God."

Now we turn to the crucial question of the relation of the Creator to His Universe. The question whether the system is *Dwaita* or *Adwaita* calls forth the emphatic answer, *Adwaita*. But this is not the "Oneness" postulated by the Vedantin. When he says, "One only without a second," the implication is, "without a second anything." God is all and all is God, and man has only to realize that he is God, to be merged eternal-

ly into the Divine. The Siddhantin regards that interpretation as ridiculous and to "Without a second" adds "God" "without a second God. "Supreme He stands, secondless, pervading all," says "Siva Gnana Siddhar" In "Siva Gnana Bodham" the subject is argued in faultless logic. The word, *Advaita*, cannot mean oneness or '*Ekam*,' as without a second no one can think of himself as *one*, and the very thought implies two things. The word simply denies the *separate* existence and *separability* of the two. In this sense it is said here that the soul exists "as One with the lord." And again in the second *Sutra* we read however the souls cannot become God, and God cannot become the souls; God is one with, and different from the soul."

God is immanent in all thing. He is "the small of the small and the greatest of the great and the soul of the souls." Like heat in hot water, like flavour in fruit, like the soul that fills and animates the body, God possess and pervades all things. *Thayumanavar* sings: "And if I should think of making *Puja* to Thee in any manifestations I cannot do so because I find Thy presence in the very flowers required for *Puja*, and consequently I cannot pluck those dew-filled flowers."

But the teaching that the immanent God can never be identified with His world is tersely put in *Siva Gnana Bodham*. "If God is all-pervading he cannot be One," (i.e. there must be also the entity which pervades). "If he is two, cannot be all-pervading (i.e. the pervasion must be so intimate that the two are no longer seen as two). The conclusion, then, is that God is All, but All is not God. Immanent in everything, closely that it cannot be seen apart from Him, he yet transcends all things.

'*Sat*' and '*Chit*' with their negatives, '*Asat*' and '*Achit*,' are hard-worked words in Indian philosophies. Here too they are frequently used, but are marked with the peculiar genius of the philosophy. Usually '*Sat*' denotes 'Existence,' and '*Asat*,' 'Non-entity.' Here, however, '*Sat*' is used for God alone, as the truly existing, the permanent, and indicates God in

Himself rather than as related to His world. '*Asat*' denotes the world, not as illusory or non-existent, but as being 'other than' '*Sat*,' and as such subject to fleeting change. So we read, "All phenomena so change from moment to moment, they are so evanescent, that they may almost be said to have no existence at all, and these are called '*Asat*.'"

As God is beyond all perception, yet Himself perceives all things, he is Supreme '*Chit*.' He is in all things perceiving all things as Himself, supreme Subject without any object; "neither knowledge nor knower." Man's intelligence is '*Achit*,' and it sees things as objective to itself and "all objects of cognition are '*Achit*.'"

As the soul's present condition is one '*Asat*' and '*Achit*' it cannot of itself know the Supreme '*Sat*' and '*Chit*.' By his own intelligence man cannot attain to the knowledge of God, nay not even to the truth of his own real nature, or to the nature of the bond or *Pasam* that binds him. Hence the soul is dependent on the illuminating grace of God, must await His self-manifestation. God must needs come as the great *Guru* of men, as the tender "Shepherd of Souls." The system is full of wonder and praise of Him who so condescends as to teach the ignorance of men.

(2) PASU, THE SOUL.

Souls are eternal and numberless; not one in essence, but manifold. From eternity, though bound by *Pasam*, they are in some way connected with God. Again and again in the writings, phrases occur to the effect that God is one with the soul, both in its bound and liberated condition. *Sutras* 3-5 are mainly given up to defining the nature of the soul. It is not to be identified with the body, of which standing apart, it says, "my body"; nor is it to be confounded with the five senses which convey impressions to it. Moreover, it is distinct from, and independent of the vital breath of the body, and is not to be identified with its inward senses '*Chittam*,' '*Manas*,' '*Ahankaram*,' '*Buddhi*,' by which it considers, doubts, concludes

wrongly and decides aright. The whole psychology is carefully elaborated and is well worthy of study.

The teaching that man has a *free will* and is responsible for all his actions comes as a refreshing breeze across the arid plains of Indian religions. The soul lives and moves in God—that aspect is never lost sight of, but it moves as an eternal entity, choosing its own actions and responsible for its own emotions. So we read in “Siva Gnana Bodham,” “Though there is dependence of the soul on God in respect of its will, intelligence and action, yet the soul’s self-action and responsibility are not destroyed.”

The subtle body called, ‘*sukshmasarira*’ co-exists with, and lies around the soul from eternity. In it the soul abides after death, when the gross body, the ‘*sthula sarira*,’ is thrown off; and in it enjoys or suffers the fruit of its Karma, in heaven or hell, according to its merit or demerit until it is again re-embodied. Between death and rebirth the soul’s faculties are partially paralysed, yet some of the feeling of individuality is retained, so that pleasure is enjoyed or pain endured.

An important faculty of the soul must not be unnoticed, namely, the faculty of becoming like that with which it is associated. Associated with darkness it becomes dark, united with light it becomes light. As the soul naturally has the power of becoming united either to *Sat* or *Asat*, it is said to be ‘*Satasat*.’ The figures used to illustrate this truth are the crystal pillar which is luminous in the light, but dark apart from the light, and the eye which has light in itself, but yet needs the sun’s light for perfect vision. So “Siva Gnana Bodham,” says

Man’s intelligence is in fact analogous to his eye-sight. He is not blind non-intelligent, nor is his eye-sight such as to make him see in the dark, or to dispense with the sun’s light (God’s Grace). The importance of this point cannot be over-estimated for the soul’s notions throughout the system are mental rather than physical.

Souls are in three classes. 1. *Vignanakalar*, i.e. those who are under the influence of only one form of

Pasam i.e. *Anavam* original impurity. 2. *Pralayakalar*, those which are in addition bound by the bond, Karma. 3. *Sakalar*, those which, beside being bound by *Anavam* and Karma are entangled also by *Maya*. Souls are in these different classes not by the fiat or favour of God, but according to the success or their own efforts to free themselves from their bondage. The first and second classes are making their way upward to God and are gradually freeing themselves.

To these different classes of souls the divine Guru comes in different ways and with different lessons. To the *Sakalar* bound by the threefold cord, he appears as a visible *Guru*, one like themselves; to the *Pralayakalar*, “in his Divine form in a vision;” and to the *Vignanakalar*, who are nearest freedom, as the “Sun of *Gnanam*,” flooding their souls with intuitive knowledge. The *Sakalar* are difficult of enlightenment, the operation Divine grace in their case is like that of kindling fire in plantain stalks; but in the case of those nearest freedom, *Gnanam* seizes hold on them like fire on the lamp-wick of fine cotton. The further condition of the soul will be apparent as we proceed to consider the nature of the third entity, ‘*Pasam*.’

(3) PASAM

Pasam, or “The Bond,” also is eternal. It is the three-fold cord, the strands of which we have already spoken of as, “*Anavam*,” “*Karmam*” and “*Maya*,” with which the soul is bound from eternity. *Pasam* therefore, means the sum of all that blinds the eternal, intelligence of the soul, fetters it, and holds it back from God.

Let us consider each part of the bond in detail.

A. *Anavam*. This is the bond in which the soul is most closely held, this was first put upon it, and is the last to be untied. It is the soul’s original impurity, which rests upon it like a dark envelope, an obscuring veil, hiding from it true knowledge of itself the World and God. On account of this, souls are “weltering in sin and suffering,” even before the creative act whichashers them into earthly experiences. “*Sivaprakasam*” which treats especially fully of the

nature of the soul and its bonds, says. 'Souls are not originally pure or free from darkness, but are enshrouded in *Anava Malam*.' The prior eternal state of the soul in union with *Malam*, and in connection with Deity ever pure, is like that of copper in its natural state of rust. There is no assignable cause for it. It is the soul's natural state. And again '*Anavam*' covers all the passions, understanding, and action of the soul. It is not adventitious but natural to the soul. But it is not a *gunam* or attribute, so that *guni* perishes with the attribute, but it is like the husk on paddy, i.e., co-exists with it from the beginning as the husk does with the grain.

This position which makes evil natural to the soul is taken to avoid attributing the origin of evil, which evidently is in the world, to the all-gracious God. But the fact is, the problem is not solved; to say evil is eternal is merely to relegate the difficulty to the realms of the unknown.

The description of *Anavam* as 'original impurity' tempts us to catch at the doctrine as a point on which the system is at one with the Christian teaching of "original sin." But both terms "original" and "impurity" point to very different facts to those indicated by the Christian words, "original sin." How impurity is "original" we have seen; and "impurity" we find is merely that which produces evil in the philanthropic sense of the word, namely, trouble and suffering. The act or state of impurity never means *sin*, transgression against the holy law of a holy God. That God is holy and righteous is not known to this system. He is repeatedly affirmed to be a God of grace, of abundant compassion and thus offence against Him resolves itself only into that which causes pain to sentient creatures. And virtue becomes merely that which causes pleasure to creatures.

The five capital sins which are enumerated also reveal the shallow sense in which the words 'impurity' and 'evil' are used. They are drunkenness, lust, lying, theft and murder—sins which, however heinous, are

all sins against one's personal joy or against one's neighbour's happiness.

B. *Karmam*.

This signifies the accumulated mass of good and evil deeds done by the individual in previous births. It demands that he shall obtain new and yet new births in order that he may eat the bitter or sweet fruit of his previous actions. The cycle of birth is begun by an allotment of *Karma* which lies eternally upon each soul, and is apparently allotted in consequence of the eternal impurity of *Anavam* which clings to the soul. This aspect of the doctrine seems to be a weak counterpart of the Christian teaching of the inherited guilt, which follows on inherited sin. Thus when the soul first begins its cycle of existence, it is with a burden, an eternal obligation to experience pain or pleasure according to the nature of its *Karma*. And in undergoing the experience it does good or evil acts which themselves will necessitate a new birth that their fruit may be eaten. Of the store grain originally given to the husbandman he eats part and sows a part. Of the crop reaped he will eat part in a future birth and in the act of eating will again sow.

In common with other systems, it is held that a man may endure births lower than human. The reason for the arrangement is that in lower births the soul which persistently did evil when in human form may have fewer opportunities to injure itself by the abuse of its powers. The essence and intelligence of the soul are always the same in all births, but in lower births the covering of *Maya* is denser and darker and so its nature is less apparent.

But it is impossible that one act can be balanced by another, that an evil act can be wiped out by a series of good acts. Every act has its fruit and all must be eaten. But there is a way revealed by the grace of God by which fruit-producing acts may be made to cease, so that the soul's stock of *Karma* being exhausted, the soul may enter into *Moksha*.

C. *Maya*.

Maya as used in this system does not mean, as in the Vedanta system, *Illusion*, i.e., the non-existent

appearing as real; but signifies the whole phenomenal universe as it now appears, and also that eternal entity from which it is created by Siva, and into which it is resolved after each period of the world's existence. As it is thus the material cause of the creation of the world, and as it is subject to continual change, it is called *Asat*, yet its experiences are acknowledged real so long as they last. "Siva Prakasam" says, "*Maya* is eternal; it is One; it is never in itself visible, it is that which obscures the understanding of souls."

As *Maya* fascinates souls and blinds them to a true knowledge of themselves, it is an evil and a hindrance; but, as out of it all the organised forms by which the soul is rendered conscious and intelligent, are made, it is of service to souls. Only in this present world is the soul in a salvable condition, only from its embodied state can it attain *Moksha*; therefore *Maya*, the dark material cause of all earthly forms, is of profit to it. It is like the soap which the washerman uses to remove dirt from the clothes. Compared with the clothes the soap itself is foul, but it serves to remove the fouler matter which adheres to the clothes.

Now let us consider the Release of the Soul and the way of its attainment.

The ideal set before the soul is that of freedom from the bonds of *Pasam* and union with its *Pati*, Siva. In "Siva Prakasam" ten different ideas of this union. *Mukti*, '*Moksha*' or as it is called in Tamil '*Vidu*,' from the root '*Vidu*' 'to leave,' are enumerated and all set aside as false. The teaching of the Siddhanta put figuratively is that the soul as a hreny enters into the full blaze of the Sun, God, and its light, though still existent, is lost for ever in the sun's light.

The union is *Advaita*; the soul loses its sense of I-ness and 'My-ness,' loses its necessity of discriminating objects individually, and gains instead the power of intuitively apprehending all things and shares the eternal happiness of Siva. "Siva

Prakasam" says, "Siva and the soul exist together in perfect union, no longer as two."

But the soul does not lose its personal identity in this union. It loses its sense of its own identity and considers all its actions to be those of its Lord; there is feeling and perception of God, but no consciousness of the feeling is possible, as God, once objective to the soul, has now become identified with its subjective self. "Siva Gnana Siddhar" puts the whole question most clearly and forcibly as follows:—"If it is stated that the soul becomes One with God by the soul becoming destroyed, then no union with another is possible to that which is destroyed. If it is not destroyed in *Mukti*, then too there is no *Mukti*. If it is destroyed after the union, then what experience *Mukti*? If the destruction of self is regarded as *Mukti*, it conflicts with the principle that the soul is eternal. If that is likened to the union of water with water then too they become equal, which they are not."

There are four steps the soul must take in order to attain *Mukti*. They are as ascending rungs or a ladder, none of which may be missed and the soul must rise only one step at a time. They are respectively:—

A. "*Sarīthei*" i. e., right conduct and common devotion. This devotion implies, specially, attendance on those who in this life have already reached their "*Vidu*," and the fulfilment of the common acts of temple worship.

B. "*Kriyar*" i. e., attendance on the ritual of worship, especially that of the chief symbol of Siva, the *Lingam*, and careful study of philosophy.

C. "*Yogam*," devotion to all the ascetic practices ordained by the Yoga system.

D. "*Gnanam*," or clear, perfect, intuitional knowledge. This last is the perfect state of fitness for *Mukti* to which all the others are preparatory. The roots of evil are all in ignorance, thus in perfect knowledge evil is done away.

These paths are wide, wide enough to admit all men, too wide to be ways that lead to life. They

offer room and shelter to all those shadowy practices, both of worship and common life, that come before our minds at the mention of the word "idolatri."

Power to walk in any and all of these ways comes only by the *Arul*, the Grace of Siva. No part of the system is more emphasized than this doctrine of God's Grace of Love. Dr. Pope says that the word *Arul* is used in every sense in which the words for "Grace" are used both in the Old and New Testaments. God is Love and all His manifestations are those of love. It is said, "The destructive aspects of Siva are really the most beneficial, for his aim is only by destroying the body etc., to destroy our *sin*." Numberless quotations on this subject might be made, especially from the poets, who, with overflowing emotion, again and again magnify God's compassion on such worms, such dogs and ingrates as they confess themselves to be.

We make only two, the first of which is a beautiful verse by Tirumular, which is the John iii. 16 of the system.

"The ignorant think that God and Love are different.
None knows that God and Love are the same.
Did all men know that God and Love are the same,
They would repose in God as Love."

Another cries, "They do not know my Lord who evinced strong love in creating us and opening up the sources of bliss. It is He, who with love, filled this hard life with love, and filled all space with love."

The Grace of God has its correlative in *Bhakti*, the love and devotion of man. In this idea also this system is remarkably rich. The love of the devotee to God takes the place that faith occupies in the Christian system for the writings indicate that God can refuse nothing to those who ardently love Him, and "who worship Him with streaming eyes. Thayumanavar sings, "Oh Thou art the safety boat, regularly plying in the celestial sphere of Thy Grace, and anchoring to take me in at the harbour of my undying love of devotion to thee."

This *Bhakti* is essential to all the four steps, it is necessary it should vivify all acts of worship and all

right living. Even *Gnanam*, the perfect knowledge, is not separated from or opposed to *Bhakti*, the two mutually complete each other. Tirunavkkarasu sings :

"E'en though in million waters he bathe,
If for the Lord he bears no love,
He appears the fool who water pours
Within a pot with holes, and shuts
The lid and thinks the water safe."

The mystic rapture of the soul's fellowship with God is ecstatically sung by Thayumanavar in the following stanza :—

"Thy clingings put aside, cling to Me within. He said.
What I got as I clung to Him how shall I tell ?
He spoke things that should never be spoken."

Appar in a beautiful verse sets forth the truth that God is everywhere, but visible only to the eye of intelligent love. He says,

"As fire in wood, as ghee in milk,
The Luminous One lies hid within.
First fix the churning stick of Love,
Pass round the cord, Intelligence,
Then twirl, and God will bless thy sight."

For those who have obtained the vision, death removes the last barrier which prevents their perfect union with God. Those who die walking in any of the three lower paths of experience have their rewards respectively in admission to Siva's *World*, to His *Near Presence* and to His *Likeness*. They, however, are forced by their Karma back into the cycle of existence ; but those who have obtained the "sight" enter the path from which there is no return.

Some criticisms have been made in the course of our exposition. Our final remark is this. The system that makes no mention of Divine righteousness and holiness, that fails to go to the root of Sin, that knows no Atonement and no Divine Fatherhood, however earnest its efforts may be and however pure, will yet fail to lift man out of his sin and bring him into union with God

"The Harvest Field."

AN HOUR WITH TOLSTOY.

BY ERNEST CROSBY.

There is a little book by Tolstoy entitled "On Life," which gives succinctly his central thoughts in so direct and simple a way that to many it seems the most important of his works. In it he allows the reader to travel with him in his search for an answer to the question, "What is Life?" In looking back through his own experiences he first concludes that life is an expression of desire, personal desire, the child's constant thought being, "I want this," or "I don't like that;" and the outcome of it all he finds to be some particular ambition on the part of the man. But in the course of things man some day discovers that the attainment of his goal does not satisfy him, and he also realizes that those who succeed are really no happier than those who do not gain their point; so that Tolstoy's conclusion is that personal ambitions do not serve as an outlet for life. Yet the life energies must find a channel for expression, and so in time man begins to serve general rather than individual good, and in doing this he is lifted up and actually becomes a new creature. Tolstoy states it as a fact that when he began to let his love go out to all men he began then to experience, not simply to think, immortality.

Now there is nothing new in this discovery of the great Russian Quaker, as Tolstoy is sometimes called; but, as far as his own work goes, it is an independent and original contribution to the world's knowledge.

All the eccentricities of this man will find a simple and satisfactory explanation when you look upon him as an original investigator and one who actually tries to live up to his lights. His whole life is the story of a man in search of a faith, and of one who at last succeeds in finding a faith and then lives it out. He, like St. Francis, is actually trying in every way to body forth the Christ ideal, and it is no wonder he appears eccentric to the modern man.

Tolstoy's life presents in a strikingly dramatic form almost all the great living issues of the day; and each

of the radical changes in his career has been brought about, not as is often the case through reading some book, but because of something he saw. The story told of how he came to leave his university after only six months of study is a case in point. While attending a ball at the home of a nobleman near the town and to whose house he had been driven by a peasant, the hardships of the peasantry impressed him in a most effective way, his driver having nearly frozen to death while he had been in the warmth and gaiety. The inequalities of life took hold of him with such force that he decided to give up his useless life and devote himself to bettering the condition of his fifteen hundred serfs.

Yet he had no sooner gone down to his home than he found himself face to face with the great question of landlordism. He struggled on for a few years trying to benefit his serfs, only to find that his best efforts were misunderstood and that he had practically done nothing. Later in life he gives in the book entitled "Resurrection" his conclusions on the land question, which are substantially those held by Henry George.

In his disappointment in regard to his serfs he rushed off to join the artillery and fight at the front in the Crimean war. He was in the siege of Sebastopol, taking part in the defense of the city, and we have the satisfaction of knowing that when in later life he declared unequivocally that war is always wrong he knew from practical experience what it was he denounced.

Returning to Moscow, he soon found that the career of an author was open to him; accordingly, he moved to St. Petersburg and joined the literary and social life of that city. It is during these few years that he is said to have led a rather wild life, as most of the young men of his class are apt to do. But this could not hold him, and soon he began a tour of Europe, not for the purpose of sight-seeing, but in order to meet and talk with the great philosophers and leaders in the different countries; for Tolstoy could not rest in his negative philosophy. Yet nowhere did he find

anything that satisfied him, and it was another dramatic incident that turned his energies into a new channel. Witnessing an execution in Paris one day, he declares that it made a much deeper impression on him than he had expected; for, as the head and body fell separately into the box prepared for them, he said he felt, not simply in his mind and soul but throughout his whole body, that such things were wrong. He declared stoutly that if the whole world said that that thing was right, he, Tolstoy, would nevertheless know it to be wrong. From this incident sprang all of Tolstoy's conclusions on criminal law, on which subject he takes so radical a position, declaring plainly that our treatment of criminals does little or nothing toward protecting the public, but as the effect instead of spreading the very disease we would cure.

About this time, while Tolstoy was in Paris, the Russian serfs were liberated, and he hurried home in order to do what he could toward fitting those who had been his serfs for their newly acquired freedom. With his usual thoroughness in whatever he undertook Tolstoy entered heartily into the work of opening schools for the children; and he also established a paper devoted to educational subjects, in which the teachers were free to give their experiences and so help one another.

Tolstoy himself taught in one of his schools and tried in every way to work out practically his own theories. One of them was that it was not wise to teach children subjects that did not interest them; and so he would begin in the morning with whatever study came first to hand, and if the children did not feel in the mood for it he would put it aside for another, and so on through the whole list of subjects until he found something that held the children's attention easily. This method he found to be very inconvenient at times, for it often had the effect of compelling him to stay in the schoolroom as late as nine o'clock in the evening, so interested did the children become in that which really appealed to them.

Another of Tolstoy's convictions was that a child should not be kept in school against his will, and so about twice a week some one of the urchins would rise, take his cap, and go out, without so much as an "if you please," which naturally influenced the whole school to do likewise. This would have been enough to make most men change their theories, but notwithstanding the frequent half holidays Tolstoy held firmly to his position, comforting himself with the thought that the hours that the children spent in the schoolroom were willingly so spent, and grounding himself on the belief that whatever was learned under such conditions was well learned. Tolstoy's whole concept of education is the exact opposite of that formerly held by so many of the New England worthies—that character is developed through a discipline that consists in making a child do that which is disagreeable to him, Tolstoy on his part holding firmly to the belief that character is developed in freedom.

Shortly after this episode in his life, Tolstoy married and thereafter devoted himself for fifteen years to writing and to managing his estates and household. It was during this period that he published his "War and Peace" and "Anna Karenina," the latter book being somewhat of an autobiography as it recounts the characters of *Lavine* and *Kitty* his own courtship and marriage.

When he reached middle life he realized keenly that he must frankly face the great question of life and find a satisfactory answer for himself. So seriously did he regard the various problems that, though he would seem to have had everything to make him happy, being at this time a most famous author, occupying a high position in the aristocracy and being blessed with a sympathetic wife and children, he nevertheless found it difficult to restrain himself from committing suicide. So intense were his morbid feelings that it was only after a struggle of five years that he was able to overcome them.

During this period he sought in a most vigorous way to find a religion that would satisfy him, asking

all his friends for help and searching through all books that gave any promise of light. He even began once more to attend the little village church, feeling as he did that the peasants had something that he did not possess. However before long, the gross inconsistency of the Church drove him from its fold, for he could not continue to support an organization that on one day taught that we should love our enemies and on the next ordered that prayers should be offered up to the end that the Russian Government might overcome the Turks.

At last Tolstoy began to study the Gospels in the Greek, and more and more was he impressed by that part of the Sermon on the Mount beginning, "Resist not him that is evil;" and, as the principle of all-inclusive love took firm hold of him, he immediately began to try to live it out. So with this in mind he took up his residence in Moscow with the idea of distributing his superfluous wealth among the poor people, thinking in his simplicity that he was going to establish a little kingdom of heaven right there, where gratitude, love, and consideration would be the order of the day. To his surprise he found that nothing separates people more than to receive alms. As the result of his methods the worst rather than the best traits came to the front. The people were never satisfied and complained everything.

During this period Tolstoy came to the conclusion that, as we are possessed of hands, arms, legs, they should be used; and he therefore fell into the habit of going out to the suburbs of the city

As I ret day after wor
peasant, they were kept by
another p destitute condition, and each gave
a small coin to the beggar. It was this incident that brought about Tolstoy's next attempt at solving the problem of Justice; for his thought constantly reverted to the fact that the coin he had given was not really his own but had been taken in the shape of rent from another peasant for whom he had never done anything. His conclusion was that the only thing we can give is that which we earn, and from that mo-

ment he revolted against his whole past life, in which he now saw that he had been living on the labor of others. From that hour he began to cut off one luxury after another, even adopting thenceforth the simple dress of the peasants, not because of a desire to play to the galleries as it were, but because he felt compelled to make a protest against our unjust and artificial system of civilization. In this last step that he has taken the utter sincerity of the man is shown most clearly, his life being one of extreme simplicity and helpfulness. The story is sometimes circulated that he is living even yet in luxury while protesting in print against it; but, having seen him in his own home, which is excessively bare, I can testify to the contrary.

One little incident illustrates Tolstoy's firm belief in the principle of non-resistance of evil. In May 1894, his little girl Sacha, a child ten years of age, was playing in front of the house with a little peasant boy when they began quarrelling over something. As a result of the dispute, the little boy hit her with a piece of wood, and Sacha rushed into the house crying and calling upon her father to come out and give the boy a whipping. Instead, Tolstoy took the little girl on his knee and talked so softly to her that the first part of the conversation was not heard by her who told me this incident.

Knowing Tolstoy's thought so well, I feel quite sure that what he said was this: "What good would it do you, Sacha, for me to whip the little boy? Would it make your arm hurt any the less? What was it that made him strike you? Was it not because he was angry with you; and if I should whip him would he not hate, not only you, but me too? Now, what we really want to do is to lead him to love us instead of hating us, and I will tell you what I would do. [This latter part of the conversation was clearly heard by the one in the next room.] I would give him some of that jam that is in the pantry, for I'm sure that he would know then that you love him." And the conclusion of the story is that the little girl did just as the father had suggested.

In all ways, and to the best of his ability, Tolstoy is trying to get off from the backs of his brothers and to receive as little as possible from their unrequited toil; and, though in many ways his efforts may be considered crude, he stands as the rough outline of that manhood which shall prevail when exploitation of brother-man shall be no more. *Mind.*

NOTES AND COMMENTS.

We extract the following from the columns of the A. B., Patrika, and we ask whence the difference?

It struck me that the orderliness of the crowd left nothing to be desired. I have seen similar scenes in Europe and what impressed me most here was the utter absence of any rough handling so commonly associated with untutored intellect. In England there would have been not a few brawls with drunken men and alas! I regret to have to add, with drunken women too. The European on a holiday must be provided with his bottle; to start for an outing without drinks is to see Hamlet with Hamlet left out. I remember very well asking a greatly—imaginative lady at dinner-table in England how it was that she was always in such high spirits. "Ah, my dear doctor," she answered with somewhat embarrassing affection, it is simple enough why,—by putting spirits down." An English crowd is not complete unless a few men and women are marched off for drunkenness, to sober themselves on meals of bread and water in uninviting cells of the inhospitable police stations. Even if not drunk, the men and women freely "lark" about and the "Arriens and Arriets are not at all particular whether they pull each other on their laps, putting their itching hands round their fair partners waists and saluting some inviting bloom on smooth cheeks by semi stolen kisses. Believe me, the picture is not at all overdrawn for that class of people is none too scrupulous of the chilling glare of the neighbours but think it "mighty funny" to behave in the indecorous and indelicate manner that they do. There is nothing of this in the crowd I see around me. They are quite and orderly, and the drunkard, the roughs and the Hooligans are conspicuously absent. The Indian women with covered heads half shyly turn their glances—towards the expected procession. The men chaff and banter each other but not with the devilish oaths and blood-stilling blasphemies of an English crowd. The psychology of a crowd is one of the most fascinating of studies. Impulses which move them, and incidents which fire their imagination are sometimes, indeed, most simple, but leading to great events. Yet in sober moments they will find how trivial was the impetus to the main spring.

THE CONVOCATION ADDRESS.

At this crisis the speeches of persons in high trust are specially scrutinised. The speeches of the Hon. Mr. Raleigh and our Governor serve as a foil to that of H. E. Lord Curzon who refused to commit himself to any party or views. It is very deplorable that Lord Ampthill went out of his way to pour vials of wrath upon the devoted heads of the press and the platform. Academical addresses specially delivered to exhort the graduates on the Convocation days are generally sober, thoughtful and learned; they are not tinged by any polemical controversies irrelevant to the point and quite out of place. The greatest blessing which England bestowed upon India is freedom of thought, speech, and action. No race values liberty of speech and action more than the educated Indians of to-day. The characteristic feature of their writings and speeches of Indians is moderation. Loyalty is stamped on their very face. So it is very surprising that His Excellency should make unwarranted and uncalled for observations. The press as well as the government have for their end and goal the human good the greatest happiness of the greatest number whatever theory we may accept. Means adopted may be somewhat different. In a quasidespotic government like India where there are not free institutions like the British House of Commons to check the arbitrary powers some sort of control is exercised by public opinion expressed in press and on the platform. In modern societies they are destined to exercise an unbounded influence and no power upon earth can effectively check their growth and development and finally put an end to them. Their force and power is daily increasing and it is through them we ventilate our grievances to the government. It is unjust, nay, uncharitable to say that all writings and speeches are carping criticisms and angry denunciations and that the magazine writers and platform speakers are dishonest and discontented and are moved by a spirit of self-aggrandisement. By such inferences we can with equal validity assert from singular instances that all the calamities of the world are brought upon by the incompetency, ignorance, cupidity and folly of rapacious rulers. His Excellency has lost a splendid opportunity and has in his own person exemplified and proved that every young ruler is not William Pitt. As such speeches of His Excellency will in the long run lead to incalculable mischief by estranging

the rulers from the ruled and embittering their feeling his Lordship will do capitally well if he will make some amends by way of reputation by gracefully omitting those objectionable portion from the address that is to be printed and circulated by the authority of the University.

A VARNITY MAN.

REVIEWS.

The Mazdaznan (January and February 03) We call our readers' attention to the Journal, The "Sun-Worshiper" edited by the able Rev. Dr. Otoman Lar-Adusht-Hanish of Chicago which has changed its name from the second Volume to "Mazdaznan" owing to the misconceived meaning of its former name. With the second Volume, it illustrates physical culture, the articles in which are very instructive besides other very interesting articles on Higher culture studies, the Philosophy of Immortality and Immortal life &c. The aims of the Mazdaznan are worthy of notice and we recommend to all lovers of Truth.

Acknowledged with thanks: *The Theosophical review. The Theosophist. Mind. Theosophic messenger. The Herald of the golden Age. "Occult Truths" "The World's Advance Thought and "Abkari", also from India, The Central Hindu College Magazine. Prabuddha Bharata. Prasottara, The Brahmadarin, Astrological magazine. The Arya, The Indian Journal of Education, The Indian Nation, The Native States. The Upanishad Artha Deepika, The Sanskrit Journal, The Vivekachintamani, Tamil Zenana Magazine, Gnana-sakaram, Jnana Bodini, Dakshina Deepam, Sanmarga Bodini (Pondichery), Yathartha Bhaskaran, Andra Prakasika; Svadesamitran.*

THE

NRISIMHAPRASAD HARIPRASAD BUCH META.
PHYSICS PRIZE.

1. "The Nrisimhaprasad Hariprasad Buch Meta. physics Prize" of the value of Rupees 200, shall be awarded annually for the best thesis by a University graduate in accordance with the subjoined conditions.

2. Competitors shall be graduates in Arts of any the Universities of India (Calcutta, Bombay, Madras, Allahabad and Punjab) of not more than ten years standing from the date of their first receiving any degree, on the day prescribed for the sending in of the thesis.

3. Competition theses will be written in the English language on the subject appointed for the current year, and shall be sent in, by the writers to the Principal of the Central Hindu College, Benares, on or before the 1st day of January. Each thesis shall be sent in a sealed cover together with a declaration that it is bona-fide the writer's own composition, and also an affidavit countersigned by a local Judicial Officer, or by the Principal of the College or Colleges with which the competitor has been connected in the past, to the effect that the competitor is a strict tee-totaler and vegetarian.

4. The subject of the Essay shall be selected, each year, from the Philosophies of the East and the West by the Managing Committee of the Central Hindu College and notified not less than 12 months before the day fixed for sending in the theses.

5. The Judges shall be two in number and shall be nominated by the Managing Committee referred to above. Their decision shall be announced on the last day of March, three months after receipt of the theses.

6. The Prize-money will be forwarded to the successful Competitor immediately after the announcement of the decision.

7. The Prize shall not be awarded unless the Judges pronounce an Essay worthy of it.

8. Should a year pass without the Prize being awarded the interest of the endowment then remaining unexpended shall be spent as the Board of Trustees, Central Hindu College shall think best fitted for furthering the object and purposes of the Endowment.

SUBJECT FOR 1903.

(THE ESSAY TO BE SENT IN BY JANUARY 1st, 1904.)

"Indian Psychology; or the nature and functions of the Antahkarana. The relevant facts and the statements on the various sub-heads of the subjects, viz: Jnana (cognition, laws of association, Pramana etc.), Ichchha (Desire, Emotions, Bhavas etc.) and Kriya (Action, Prayatsna etc.) should be collected from the various works on the Darshanas, Tantras, Sahitya etc. in which they are to be found scattered. These should be presented in a systematic form and their correspondences and differences in Western Psychology should be shown."

BENARES,
31st December, 1902.

M. COLLINS,
Offg. Principal,
C. H. College, Benares.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

A Monthly Journal. Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

Vol. VI. }

MADRAS, APRIL 1903.

} No. 11.

HINDUISM AND SOCIAL REFORM.

IF THERE is one religion more than another that cannot be easily defined—it is Hinduism no doubt. There has been a good deal of controversy of late years as to who are Hindus and who are not. Some thinkers have suggested too that the name Hindus should be changed to that of Vedantists or Vydiks.

One thing however is certain that we quite understand who Hindus are and what Hinduism is though we are at a loss to define these terms to the satisfaction of the learned savant. Hindus are those who believe in the *Sanātana Dharma*, who hold to the Vedas as well as the *Agamas* the Revelation of God, who know something of the inexorable Law of Karma, who must believe in the Transmigration of Souls and who also in one sense or another believe in the dependence of souls on the absolute Supreme.

Any body can be a Hindu. The theist, polytheist, pantheist, deist, even atheist are all there. They are one and all tolerated and they each represent a certain

development of the mind of man in relation to the origin and source of all existence phenomenal as well as noumenal.

Idolatry may be said to be neither condemned nor upheld since necessity for it is felt in stage of one spiritual development while it is unfelt in another. Symbolism is the feature of almost all religions in the early stages of their growth; and for the most part people have to worship images sometimes of clay and metal and at other times of the mind stuffs. Of course some people need not want these extraneous help to perfect themselves and they are not compelled to any particular mode of worship. For instance Buddha severely left out of account the question of the existence of a personal Deity. Still Buddha is and has been regarded as an avatar by many Hindus. Buddhism is thus considered by the thoughtful as only an off-shoot from Hinduism itself. The modern Brahmo Samaj movement itself is only one reading of this ancient religion which has well stood its ground in the midst and in spite of all the political and social upheavals that took place in the country for thousands of years. What then is its chief ethical note which has kept this heterogenous mass intact all this time. "*Ahimsa paramo dharmaha*" is the key note of all

its ethical books and teachings. 'That one should refrain from doing any injury to any creature we have almost imbibed with our very existence. Viewed from this standpoint the position of the reformers is clear enough. They saw the sufferings of the child-wife or the virgin-widow. They saw the former subjected to the strain of child-bearing and the responsibilities of nursing almost before she had herself ceased to be a child. They saw the latter condemned to the life of penance and peril of a widow even before she had become a wife. They recognized the evil, realised the injustice, they resented the wrong and rose up in arms against these unjust and injurious social institutions. They saw the evil of the present system of caste, they recognised the obstacle that it places in the way of social progress by seeking to regulate the distribution of the different functions of social life among the members of the community not by the natural law of capacity and competence but by the fortuitous conditions of birth and lineage only, and they rebelled against these. We might dig deeper and expose other evils of a like nature but we shall stop here for the present. They have as shown above been demanding all these years a recasting of these old and injurious arrangements. And why not!

Our friends may not have accomplished much but we should remember they are as much concerned with a speedy cure of the malady as an accurate diagnosis of it. At all events we don't understand the cant of some people who imagine that Hinduism does not and cannot tolerate Social reform. There is nothing whatever in our religious books which discountenances Reform and such an idea wherever entertained should be religiously discouraged.

We can never become Spiritual giants or even for that matter intellectually great unless and until our social disabilities are altogether removed.

We shall return to a better consideration of this subject in a future issue.

THE EDITOR.

RELIGION.

THE IMPORTANT PROBLEM OF LIFE.

Continued from page 139 of Vol. VI.

[It may be urged that the physiological and the psychological errors of the Quoran, the Bible

and the Upanishads have raised the mirth of many a sceptic. But a moment's thought would set this matter right. The incarnation of God means His taking of the flesh and the knowledge of the physical world shown can only be in consonance with the stage of culture of the society in which He takes the flesh. The Revelation is not made for the purpose of showing His glory: for that is shown forth in ever-streaming wonder by the very creations and their laws: but, it is to guide man by showing the relation between him and his God. The symbol for showing this relation is important and it is renewed—what the old Testament darkly talks as the covenant between the Lord and Man—and next to the symbol is the establishment of the moral laws. The ethics of reason which is based on social give and take, is far from enough for carrying on wholesome life; the ethics of sacrifice, of giving without taking, is fixed only by God in varying forms at each incarnation. The expression of all this law is couched in the then understood language of men, at the particular time and in the particular place. It is certainly unreasonable to expect in a moral code any exposition of the latest experiments of science; for if it contained such exposition, it would have been construed into ignorance of what is then known as knowledge. So the right key for understanding the scriptures of the world is not mere knowledge of facts and laws but spirit. The teaching is symbolic and the teacher must understand the symbols. That is why the teaching is always oral and esoteric. The widest publication of the texts of the scriptures can only bring discredit on the sacred words. For mere understanding will misunderstand them. It remains to be seen what good, for instance, the putting of the Bible into every Christian's hand has produced. For one thing it has dismembered God's Church to pieces and the sceptic laughs at their mutual recriminations. The teaching in India has ever remained sane, on this point Guru to Sishya: from one to one: face to face with the multiplication of books, the living teacher is disappearing: and with him the living truth also.

Therefore true Revelation is, as regards the individual, the intuition that visits his soul in moments when his being attains, at the spirit-touch as it were an integrity and strength which can brave and dare things before which reason recoils with cold calculation; and when, the individual is fired with it, his separate being is dissolved in forgetfulness and in the language of the Gita light shines forth in all his senses; the thought, word and act pour their energy in one consenting stream drowning all selfishness and fear, coldness and cowardice. Again, Revelation, as regards race or society, is that body of laws to teach in ever-varying symbols the existence and relation between the Intelligent power at the basis of all phenomena and the individual man of whatever natural quality—whether of satvic, rajasic, or tamasic disposition, and thence to establish a law for mutual relation among the individuals composing that race or society—not such a relation which mere self-interest will bring to pass and which is legitimately the subject matter of science and not Revelation—but the relation which is based on sacrifice or what I have elsewhere called the *giving without taking*. As Lord Jesus says “love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you.” No sociology or political economy or political science which honestly confess that they are only based on enlightened self-interest, can teach it. If they cannot teach it, what is the source of our information of this doctrine? Is such a doctrine only a delusion of the mind and is the thrill we feel when we read of it or think of it and is the rapture we find when we hear of any man following it, all a hateful feeling fraught with evil to men and to society? If such sacrifice of the individual—if such law of charity be banished—where is sublimity in conduct to come from? Alas the purpose of racial Revelation is mistaken when people begin to criticise it from the point of view of human knowledge. When we are tempted to be over critical as regards such points we must only remember

that the teaching is symbolic and seek a teacher who will explain the symbolism that is contained in it.

Let us hasten to close this necessarily imperfect inquiry. Let me end by succinctly putting together what the greatest sages have contributed towards the elucidation of this very obscure point. At the outset we have to say that the ultimate teaching of all religions is the same. But the very essential elements are set forth in a lucid way in the *Srimat Bhagavatgita*—the very philosophy as it were of all religions. All persons desirous of having a clear and definite knowledge of this must necessarily meditate on the sublime teachings of Sri Krishna. He taught them to Arjuna and through him to all the world—the one Revelation which by satisfying all requirements of thought and all desires of the heart has certainly all the outward marks of a Universal Revelation. Moreover it will be seen that it points out various ways for various *Adhikaris*—persons who approach the subject, in accordance with their manifold characteristics.

A description of the magnificence of the Gita and its teachings is not to be taken up at the fag-end of a short paper which must not exceed a few pages. All I can do now is only to put together a few of the more salient points of the teaching in a form which can readily catch the discursive minds of these days.

Religion must be considered as a relation between God and man. God being the only Good which is so in the beginning, middle and in the end, God alone must be the ultimate aim of all. But as His presence is forgotten or is not perceived by reason of what is called *Ahankara*, projection of the individual self upon all, which consists in taking the self as the centre and viewing all else from its point of view, He is abandoned for less worthy ends. Hence to realise His presence, this *Ahankara* must first be removed. It is done by binding the will of the individual; which binding consists in nothing but teaching obedience to the soul. Obedience must not be merely physical, due to the fear of a visible task-master who, as Carlyle would say, sits with the whip in his hand to enforce it. It must rather

be ultra-physical, as obedience to a principle. This obedience to a principle can be learnt only when it is embodied in legal institutes which, in the earlier stages of society and therefore also in the earlier stages of individual culture, must be of a semi-religious character. So religion in its social side begins with ceremonies or as it is called *Karma*. This path of religion is called the *Karma marga*. At the first step the devotee takes the *Karma* to be quite essential for worship. He thinks God will be pleased only when it is done in the special way and takes to himself great airs that he is capable of doing it. Man in this stage while he recognises the existence of a controlling force without him, besides his will, entertains a high opinion of his own will also. But by and by with *Karma* the senses get purified incessantly as they are employed not in pursuing what they like but in working for the end of things which do not refer to their immediate enjoyment. With the purification of the senses, the knowledge which the senses convey into the mind, becomes purified also and what is called *gnana* knowledge is reached. But though *gnana* is reached and the individual sees the relation between him and God in the right light, he cannot always free himself from the circumstances he finds himself surrounded by. Here with the dawn of *Light* there dawns within the mind *sweetness* also and pity born of mercy—a ray from the divine mercy whereof he becomes now conscious. Therefore the devotee cannot free himself from them with whom his life has been cast. He begins to guide them by his superior wisdom but does not attempt to draw them up against their will by forced means—first because, such means cannot really bring them up and 2ndly because they will disturb their balance of mind. His teaching is sympathetic by following whatever is good or indifferent in the methods, in vogue according to time and place and at the same time instructive by helping them to see according to their light the real relation of parts. He acts on the principle ननुदिभेदं जनयेत् अशानां कर्मसंविना ॥ No disruption of mind must be caused to the less intelligent whose minds are essentially bound by actions

and desires of actions. At this stage though he *works* he does so not for any benefit for himself. He has learnt to curb his desires and go without them. But he works according to established law in order to preserve the law itself which is the stay of the society of which he forms a part. For him life becomes a life of duties and not of rights. By the ordinary man it is conceived both as a life of duties and of rights. Certainly those that consider life as one of rights alone and of *duties* only in so far as what others could force out of them by the competition of pressing claims of their own, come far below. But let us leave them aside: for we have not to speak of them now. The *gnani* now lives the life of a *Jivanmukta* and his action touches not as water does not wet a lotus leaf. Now if he finds even within this life the call to leave this existence in the midst of others, he goes out stirred by the divine visitation and by sacrificing the life he has been living, for a few, he soon gets into living the life for many and thus he becomes one of the Revealed Teachers of men. If such a visitation does not come to him, he dies, and his good *Karma* brings him again into some adequate life wherefrom he can pursue his ascent up. Thus the *karmi* begins at the lowest round of the ladder that reaches to the same height. Originally in fact all must have begun the ascent from the same level of *Karma*. But as, at any point of time, in the world there are put together souls in different degrees of culture and understanding according to the different number of births they have passed through, the different persons we meet with do not stand in the same level. We see in fact a multifarious scene, some ascending, some descending, some at the first round, some higher up. Hence it is absolutely impossible to have one spiritual law understood in the same sense for all. Therefore, some are seen to begin the spiritual advance-

ment from the gnana stage. But the goal is the same and the passage also is the same.

After mental illumination is thus reached, some pursue their knowledge more and more with a devotion for light alone. Their intellectuality wakes up in them the last sparks of slumbering Ahankara which they had long ago quenched. So gnana marga sometimes leads men astray. The light that begins to dawn soon gives place to a lurid iridescence which is mistaken for clear light, as it is refracted by the new springing vapours of self. So to avoid this danger, knowledge is early associated with love and by the marriage of the Head and the Heart the devotee begins to see that above Knowledge itself, there is the subject of his Knowledge, wonderful and good and this consciousness of its wonder and goodness wakes up his emotional side; by this blended heat of intellect and emotion, the rising vapours of self love are burnt up. There is the beginning of *Bhakti*. It is satisfied with the minimum amount of knowledge and attempts at reaching the goal by love and sympathy. This is a stage higher than that of gnana or knowledge. For if by knowledge alone we have to know the Great God, time itself will not be enough. For any amount of accumulation of finite knowledge cannot make it infinite so as to comprehend in it the highest God.

But *Bhakti* or love, though blind, is an intuitive and all-embracing feeling; its essence consists in absolute self-forgetfulness—the one state of mind more than any other that is acceptable to God.

अनन्या श्रित्तयन्तो मां ये जनाः पर्युपासने ॥

As lord Krishna says “only those are acceptable to Him who love Him for himself and not from other motives.” So that *Bhakti* is the state of mind in

which a truly God-centered soul finds itself and it forms essentially its one business in the उपेयावस्था i.e. after the consummation of the heart's desire. It is the love that inflames and consumes the bride in the bride chamber when the Bride groom is near. At the same time it is also an उपाय or a means for the consummation of what is devoutly wished for. Love, æsthetic critics say, is twofold viz., that in the विप्रलम्भावस्था and that in the संभोगावस्था i.e. in the period of separation and in the period of union. Love as a means belongs to the former period and as an end to the latter. In our present state of existence we have to begin with love or *Bhakti* of the former kind and when the lord has accepted our heart—there will be room for love of the latter kind. But this wisdom—love is a gift of God Himself out of his free grace. மயர்வும,கிராமருளினன் as St. Nammalwar has said. The feeling heart is a rare gift and to those that have not the purity and the unction of such a passion, there is a simpler way. It is *Prapathi* or faith. There is salvation by faith alone. If we make up our mind that all our means for reaching God are vile and nowhere when compared with His Excellence and grandeur and that we are vile and nobody before His August Presence, this utter helplessness otherwise—this personal nothingness of man, forms the right state of mind to approach Him with. Then the distant He becomes at once near and His free Grace descends engulfing all differences and fills everything. The common virtues and vices lose their hold on the mind. There is nothing for man either to desire or to shun. His vices themselves lose their ugliness for God when He makes up His mind to accept him. Neither birth, nor position; neither culture, nor association is wanted thereafter. God returns the love however inadequate might have been the answering love on the part of the *chelana*

or the individual soul. This love envelops man and frees him from every foe that stands in his way of perfection. Who so is specially loved by God becomes at once by the magic of that love a perfect Being even as he is by nature, by the mere routing of the ills that have been investing him until then. This is what Christianity has called the vanquishing of Satan by the Christ in us. அகவதன்னைதடையே விட்டுப்போம் as our Acharyas say. This is the surest way of winning salvation and the easiest in one sense. It is to teach this finally that lord Krishna began the long discourse of the Gita. After whetting Arjuna's appetite for this last word by various means and after exercising his mind upon the comparative worth of the other and lower but more elaborate ways, the lord discloses this as the final word to be said to the spiritual aspirant.

सर्वगुह्यातमं भूयः शुणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितं ॥

Now hear above all the last word—the highest word from me. It is the mystery of all mysteries. As I love you much I tell you this—the one thing beneficial to you.

With this preamble the lord taught Arjuna the final word of all religious philosophy, known as the *charma sloka*.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वं पापेभ्यो मोक्षयिष्यामि न शुचः ॥

'Abandon every prescribed means even of righteousness and take refuge in Me and Me only: Then I will ease you from every ill! Sorrow not' In substance this is nothing but the last word which Jesus Christ brought to suffering men. "Come to me ye that are heavy-laden and I shall ease you." Thus after all there

is only one Religion ultimately whereof every other is only an offshoot. It is only the धर्म as the lord says that separates—the letter of the law, in the language of the Bible. The letter killeth but the spirit saves. It is the letter that divides but the spirit unites. Let us then all unite in the fundamental spirit of true Religion and scatter the dividing letter to the wind. The only necessary preparation we have to make for receiving the higher life is the सर्वधर्म परित्याग—the abandoning of the letter of the law and taking refuge in God. How simple and homely is the call of Christ "O come to me ye who are heavy laden" how very pathetic in its condescension! The very simplicity of the means seems to militate against its adequateness. The small mind of man which loves elaborateness cannot bring itself to believe that such a simple faith is enough. But God in his loving greatness would have no other as the final thing. All elaborateness must find its goal in this simplicity—elaborateness, until the soul is ripe for receiving this doctrine of sublime simplicity. This is the last word of Hindu Religion and it is also the last word of Christianity. What are apparently so different unite in this. Let therefore Hindus know that Christianity is nothing but Hinduism in a foreign garb; let Christians know that true Hinduism—the Hinduism of the Scriptures—is nothing but Christianity recognizing the Christ-spirit in the scheme of world's regeneration though not the Historical Christ. The East and the West thus meet. May they work without discord. May they understand each other better! May their mutual understanding tend to bring about the coming of the kingdom of Heaven on earth by teaching the world the surest means of slaying differences and may from the ashes of disunion arise the phoenix of God's church—one, indivisible and catholic!

(Concluded.)

G. KASTURIRANGIENGAR, M. A.

THE MĪRGENDRA AGAMA.

(Continued from page 114 of Vol. VI.)

CHAPTER XI.

प्रत्ययादिप्रकरणं

अथ सिद्ध्यादिवर्गाणां लेशात् सामान्यलक्षणं ।

कथ्यते विष्टवो नाभूत् समासोक्तेः प्रभेदशः ॥ (1)

पुंप्रकृत्यादीविषया बुद्धि र्या सिद्धिरत्र सा ।

तुष्टि र्नुक्तार्थस्य कृतार्थोऽस्मीति या मतिः ॥ (2)

अशक्तिः कारकापाये सदर्थप्रभविष्णुता ।

किञ्चित् सामान्यतोऽन्यत्र मतिरन्या विपर्ययः ॥ (3)

प्रकाशकतया सिद्धि र्व्यक्तादेर सत्त्वभावजा ।

प्रकाशार्थप्रवृत्तत्वादज्ञोऽप्रभवोऽपि च ॥ (4)

तुष्टि र्निध्यास्वरूपत्वात् तमोगुणनिबन्धना ।

सुखरूपतया ब्रह्मन् सात्त्विक्यप्यवसीयते ॥ (5)

अशक्तिरप्रवृत्तत्वात् तामसी दुःखभावः ।

राजस्यापि गुणो दृष्टः कार्ये कारणसंश्रयः ॥ (6)

विपर्ययस्य तमोयोनि र्निध्यारूपतया स च ।

सामान्यमात्रकाभासात् सत्त्वात्मेति विनिश्चितः ॥ (7)

इतिबुद्धिप्रकाशोऽयं भूमिप्रत्ययलक्षणः ।

वाधे इत्युच्यते बोधप्रयत्नभूमितया पशोः ॥ (8)

बुद्धि र्वोधनिमित्तचेद् विद्या तद्व्यतिरिच्यते ।

रागोऽपि सत्यैराग्ये कलायोनिः करोति किम् ॥ (9)

व्यञ्जकान्तरसद्भावे व्यञ्जकं यशार्थकं ।

मनोदेवार्थसद्भावे सति धीरप्यनर्थिका ॥ (10)

अथैवं ब्रुवते केचित् कण्ठविवक्षया ।

सोऽपि देवै र्धनप्लष्टैः पक्षो नैकान्तिकः स्मृतः ॥ (11)

अथैकविनियोगित्वे सत्येकान्तिरिच्यते ।

श्रोत्रद्वयाणिपादादि ततो भिन्नार्थमस्तु नुः ॥ (12)

न चैकविनियोगित्वं विशाबुद्धयोः कथंचन ।

विनियोगान्तरद्वारा न दृष्टानेकसाध्यता ॥ (13)

विद्या व्यक्ताणुच्चच्छक्ति र्नुनाक्षेसाक्षगोचरा ।

स्वीकृत्य पुंप्रयुक्तस्य करणस्येति कर्मता ॥ (14)

मतिरतेनेतरा रागो न गौणस्तद्विधर्मनः ।

तच्च भोग्यत्वमेतद्वा बीतरागस्ततोऽतः ॥ (15)

रोगार्थेष्वभिलाषो यो न सोऽस्ति विषयद्वयोः ।

कर्मास्तु व्यापकं कल्प्यं कल्पितेऽपीताव यत् ॥ (16)

कर्मणः केवलस्योक्तं नियतावेव दूषणं ।

दोषस्तद्भानवस्थानं नासाध्याद्द्वेषरागयोः ॥ (17)

सर्वस्य सर्वदा सर्वा प्रवृत्तिरसुखबुद्धिजा ।

प्रवृत्तस्य सुखं दुःखं मोक्षो वाप्युपजायते ॥ (18)

प्रवृत्त्यनन्तरं द्वेषो रागस्तत्पूर्वकालतः ।

द्वेषान्ते स पुनर्येन वीर्यवद्योगकारणं ॥ (19)

अथ व्यक्तान्तरात् बुद्धे र्गर्वोऽभूत् करणं चितः ।

व्यापागद्यस्य चेष्टन्ते शरीराः पञ्चबाधवः ॥ (20)

प्राणापानादयस्तत्तु भिन्ना वृत्ते र्न वस्तुतः ।

वृत्तिरलेशानिगतो भरद्वाज निबोध मे ॥ (21)

वृत्तिरप्रणयनं नाम यत्तज्जीवनमुच्यते ।

यत्तदूहमतिः पुंसां श्रमत्यन्धेव मार्गताम् ॥ (22)

तत्कुर्वन्नुच्यते प्राणः प्राणो वा प्राणयोगतः ।

चिन्त्यतिवादिक्ते शक्तौ प्राणशब्दः कलासु च ॥ (23)

तथापनयनं भुक्तपीतविष्मृत्तरेतसाम्

कुर्वन्पानशब्देन गीयते तत्त्वदक्षिभिः ॥ (24)

समन्ततोऽनपानस्य सत्त्वेन समर्पणम् ।

कुर्वन् सन्नान इत्युक्तो व्यानो विनयनान्तरोः ॥ (25)

विवक्षापक्षपूर्वेण कोष्ठयोर्मगुणध्वनेः ।

वागिन्द्रियसहायेन कियते येन वर्णता ॥ (26)

स उदानश्शिरसिस्तिष्ठन् स्थानं यद्यस्य धारणे ।

जयं फलं वाच्यशेषं पत्या स्कन्धान्तरोरितं ॥ (27)

CHAPTER XI.

On Pratyayas etc.

1. Now will be described briefly the common characteristics of the groups (of pratyayas) such as perfection and the rest, in order that there may be no confusion left by their being treated all together (in the previous chapter).

NOTE.—The *pratyayas* (or as the Sankhya-karika puts it, the *pratyaya-sarga* or intellectual creation) are four-fold, viz., *siddhi*—perfection, *tushti*—contentment, *asakti*—disability and *viparyaya*—error. The classification given here coincides almost exactly with that found in the Sankhya-karika which is much fuller. *Vide*, Karikas 46-51. But the senses in which the terms are used are widely different.

Perfection is (the state of) the intellect when it has for its object Prakriti, Purusha and the rest. Contentment is the idea of the soul that he is satisfied when he really is not satisfied.

NOTE.—In the Sankhya, *Siddhi* is used in the sense of the means to attain perfection. These are divided into eight kinds:—(1) *adhyayana*—study called *tāra*; (2) *śabda*—oral instruction, called *sūtāra*; (3) *āha*—reasoning, called *tīratāra*; (4) *suhritprapti*—acquisition of friends, called *ramyaka*; (5) *dāna*—purity of discriminative wisdom, called *sadāmudita*; (6,—8) *duhkha-righātatraya*—or the suppression of the three-fold pain described in the opening Karika viz., *adhyatmika*, *adhibhautika*, and *adhidaivika*, i.e., natural and inseparable, natural and extrinsic and supernatural pains. In this I have followed Vachaspati Misra's Sankhya-Tattva-kaumudi; but he also gives some other explanations as due to others. The Agama apparently accepts all these minute divisions, as in A 25, it refers to the eight forms of Siddhi. But the explanation in this verse would rather make Siddhi mean perfection itself in the form of discrimination of Prakriti, Purusha etc., than the eight means to attain it, as in the S. Karika 51.

Tushti.—Contentment, is of nine varieties, four internal, relating severally to nature, means, time and luck; and five internal, relating to abstinence from objects of sense (S. Karika. 50). The first group belongs to those who have ascertained that Purusha is different from Prakriti (Nature), but still do not make further attempts in the direction of meditation and the others the means necessary to get at discriminative wisdom. According to Vachaspati Misra these are called internal, because they presuppose the

difference between Atman and Prakriti. The second group belongs to those who are free from all attachment, but mistake Prakriti and its products to be the real Purusha. These are called external, because they pre-suppose the existence of Purusha, without knowing what it is. *First group*.—(1) *Āmba* relating to *Prakriti*—contentment on merely being told that wisdom is discrimination between Purusha and Prakriti. (2) *Sakila* relating to—*Upadāva*—merely depending upon external means, such as leading an ascetic's life; (3) *Ogha* relating to *Kāla*—the belief that liberation will come in time and that it is unnecessary to specially exert oneself. (4) *Vrishti*—relating to *Bhāgya* or luck—the belief that liberation depends on mere luck.

Second-group.—In his commentary on the second group, Vachaspati Misra gives the five causes of the abstinence, which latter constitutes the second group. This I have thought unnecessary to reproduce here. I may mention that in the explanation of the divisions of the first group I have followed Gaudapada, who seems to me more sensible.

3. The want of power over objects, though they are existent, in the absence of instruments (viz., organs) is called Disability. Error is the understanding of a certain object as another, from the perception of some insignificant characteristic common to both.

NOTE.—*Disability* is of twenty-eight kinds, being depravity of the eleven organs viz., deafness, blindness, paralysis, loss of taste, loss of smell, dumbness, mutilation, lameness, constipation, impotence and insanity; and seventeen kinds of injuries to Buddhi, these being the inversion of the eight varieties of contentment. (S. Karika. 49).

Error is of five varieties. (1) *Tamas*—obscurity. (2) *Moha*—illusion, (3) *Mahāmoha*—extreme illusion, (4) *Tamisra*—gloom, (5) *Andha-tamisra*—utter darkness. 1. *Tamas* is eight-fold, being the wrong notion that the Purusha is liberated, while it has merely merged into one of the following eight viz., Prakriti, Buddhi, Ahankara, and the five Tanmatras. 2. *Moha* is likewise eight-fold: it is the 'addiction' to

one of the eight *Siddhis* or powers, such as *Animā* and the rest. It is believed that Indra and the gods are liberated only when they cast off even his attachment. 3. *Mahamoha* is tenfold, according as the five objects of sense, sound, touch, form, taste and smell are sources of happiness to gods or men. 4. *Tamisa* is eighteen-fold, being the pleasure in the enjoyment of the five objects of sense by gods or by men and of the eight *Siddhis* or powers, and gloom in their absence. 5. *Andhatāmisa* is also eighteen-fold. It is the intense grief felt by those who die in the mist of enjoyment of the above mentioned ten objects of sense or by those who have fallen from the command of the eight supernatural powers. (S. *Karika*. 48).

4. Perfection owes its origin to Sattvic *Bhāvas*, because it illuminates or manifests discrete objects; it also arises from *Bhāvas* of a rajasic nature, since it is active for the purpose of illuminating.

NOTE.—The *Sattva* guna is said to be bright and happy, *rajas* active and painful, *tamas* inert and false. *Vyakta* is a product of *Avyakta* or *Prakriti*.

5. Contentment is conditioned by the guna *tamas*, being illusory. And, O Brahman, it is also determined to be sattvic, as it is of a pleasurable form.

6. Disability is tamasic being of an inert character, and also rajasic being of a painful nature. The quality connected with the cause is always seen in the effect.

NOTE.—From the effect we can always infer what the nature of the cause is. Thus the effect in the present case being painful, we can infer that the cause is *rajas*, which also is of a painful nature.

7. Error springs from *tamas*, being of the nature of falsity. It is also concluded that it is of a sattvic nature, since it manifests the common characters only.

NOTE.—Though error is essentially illusion and is thus tamasic, it has yet this element of truth in it, that it is based upon a true resemblance, however small it may be; and so far it must be said to be sattvic.

8. This light of the intellect (*Buddhi*) of the form of *Bhāvas* and *Pratyayas* is called intelligence (*bodha*), since it affords an opportunity for the manifestation of the intelligence of the soul.

NOTE.—The light of the intellect is its activity. The next verse is an objection by a follower of the *Sankhya*.

9. If *Buddhi* is really the cause of intelligence, then the *Vidyā tattva* would be superfluous. And if *Rāga* (desire) is nothing else but the absence of indifference (*Vairagya*) then why is it introduced (as a separate *tattva*) as the product of *Kalā*?

NOTE.—The next verse contains the reply.

10. If the postulating of a manifesting agent while there is another already is really redundant, then your own introduction of an intellect (*Buddhi*) is useless, while you have such objects as the mind (*Manas*) and the organs (of sense).

NOTE.—*Deva* is generally used in the *Veda* and in the *Upanishads* to denote the organs of sense. It is from the base *div*—brilliance, because the senses render objects perceptible to the soul.

11. Some others object likewise, holding it (*Buddhi*) to be a *Karana* (instrument or means). This opinion also must be wrong, because of the (existence of the free) sense organs along with a sixth one, the mind (*Manas*).

NOTE.—The *pūrvapakshin* here is supposed to hold that *Buddhi* is, not that which renders manifest the intelligence which is latent in the soul, but one of the causes or instruments which in conjunction with the senses, produces intelligence as an effect. But the *Agama* replies that even in that case, the mind (*Manas*) would be superfluous, since *Buddhi* itself in conjunction with the sense organs can well give rise to intelligence. So it is concluded that there is nothing faulty in our postulating a *Vidyā tattva* in addition to *Buddhi*.

12. If it is said that when the employment of one thing is enough (to secure the effect), the postulating of another (to bring about the same effect) would be

redundant, then it must also be held that the ear the eye, the hand, the leg and the rest (i.e., the five organs of action) subserve quite different purposes of the soul.

NOTE.—The Agama holds that the five organs of action all serve only one purpose viz., to afford experience and enjoyment to the soul; and this though each one of them is concerned with a separate object such as the ear with sound, the eye with light and so on, yet the end served by all is enjoyment by the soul.

13. Moreover Vidya and Buddhi are not both employed in the same matter. There is nothing unreasonable in this, that by means of their employment in different matters, several things should in the end produce a single effect.

NOTE.—The functions of Vidya and Buddhi are quite different, in that each gives rise to very different tattvas from the other. But the common end of both is the production of enjoyment for the soul. Thus though their immediate functions are different, their ultimate purpose is the same, in just the same manner as in the case of the organs of action instanced in the previous verse.

14. The function of Vidya is to bring out the intelligence (*Chit-Sakti*) of the soul, Buddhi becomes an object of the action of the soul's instrument (viz., Vidya), after it (Buddhi) has made its own the mind as well as the objects of the senses.

15. Therefore Buddhi is other (than Vidya). Raga also is not secondary, since its nature is different; it is of the form of objects of enjoyment. If it is said to be none else than this (*avairagya*—non-indifference) then there can be none who can be said to be freed from Raga.

NOTE.—The argument is that Vidya and Buddhi perform different functions in human economy. Thus for the production of cognition, material objects must come into contact with the senses: these impressions must be taken up by the *manas* whose peculiar function is to incite the senses towards objects. Then these impressions as worked upon by the *manas* assume a clear and permanent mental form under the

action of Buddhi. Vidya then acts as a mediator between Buddhi and the Soul by stimulating the *chit-sakti* or intelligence of the soul, when the intelligence of the soul acts and cognition results. I should think the last stage, the work of Vidya, should properly be the production of the idea that there is a cognition produced.

Raga is not the same as the quality of the Buddhi called *avairagya* (non-indifference). The distinction between them is that the latter constitute objects of enjoyment, while the former Raga is that which gives desire to the soul to move towards such objects. If it be so, and the opponent asserts that Raga is nothing else than *avairagya*, then there could not exist such a soul as one which is freed from desire, because then there could then be only objects which can be desired; but there can no desire on the part of the soul.

The next verse is the argument of another objector.

16-A. Raga, which is desire for objects, cannot consist in its being (either of) the two things (*avairagya* and material objects).

NOTE.—*Avairagya* in these verses seems to stand for the mental images of objects, and the imaginative enjoyment of them, against which Buddha and Christ directed their attacks as not being less sinful than the real deed. Hence Buddhi and its functions are all classed by the Agama as *bhogyas*, matters of enjoyment, and so far external to the soul. Raga cannot be any one of the activities of Buddhi, since it constitutes the desire itself and not any mental image. Nor can it be the material objects of enjoyment, since these arise from the five elements and only can be reached by the organs of action.

16. B, 17 A. Let Karma be held to be the concomitant (or cause, of desire). If so, the refutation of the opinion that Karma alone is efficient has been made elsewhere when treating of Niyati (and to this the *purvapakshin* is referred).

NOTE.—The postulating of Karma being necessary even though we are prepared to accept Raga as a separate tattva, the *purvapakshin* says that Karma alone may be said to produce desire and that a sepa-

rate tattva Rāga, while we have to bring in Karma even then to prop it up, is quite unnecessary. To this he is referred to X. 16, where in establishing Niyati the incapability of Karma alone to produce all the necessary results is proved.

17. B. (It is not essential) that Aversion should not co-exist (in the same individual with desire). For Aversion and Desire never occur at the same moment (in one and the same individual.)

NOTE.—Aversion is simply the negative of Desire and as such cannot co-exist at the same instant of time. Therefore the Agama denies it the honour of constituting a separate tattva.

18. The activity of all at all times owes its origin to the idea of pleasure, (which is anticipated as the result). To one who is thus engaged there results pleasure, pain or delusion.

NOTE.—Activity here is the moving of the person towards external objects.

19. After this setting out (towards objects,) arises dislike; desire arises earlier than that. When dislike is ended desire again makes its appearance. Thus since only whichever is the stronger manifests itself, it is a reason why (there is nothing wrong in that) both (desire and dislike) should reside (together in one person.)

NOTE.—Thus the conclusion is that dislike need not be accepted as a separate tattva and that it is perfectly logical that both should reside in one person.

The next verse describes Ahankara which arises from Buddhi.

20. From another discrete thing, Buddhi, comes Egoism, which is an instrument (*karana*) of the Intelligent (i.e., the soul), and from whose activity move the five pranas of the body.

21. Prana, Apana and the rest are differentiated not in reality, but only on account of their functions. Hear, O Bharadvaja, their functions shortly described.

22, 23. The function of the Prana is leading (or guiding the breath—(pranayana) which is otherwise

called life-activity, the activity of the minds of men groping about like a blind man seeking his way, the act of reasoning. Or it is called Prana on account of its being a concomitant of vigour (of body). The word Prana is also used in connection with Intelligence, the Ativahika body, the sakti and the kalās.

NOTE.—The purport of these verses is that the activity of life, of the mind, of bodily strength, of Intelligence etc., is due to the action of Prana.

This Ativahika body, as distinguished from the Atibaudika body or the Sthula—sarira composed of the five gross elements,

The Kalās are the Surya (sun) and Chandra (moon) kalās which terms are used to designate the ends of the two nadis Idā and Pingalā. The function of Prana in the act of living is explained thus. In the case of ordinary men the breath goes up and down the Idā and Pingalā nadis alternately which correspond to the right and left nostrils; and in the case of Yogis the breath is supposed to circulate through the Sushumna or the neural canal running through the spinal chord.

24. That which removes the faeces, urine and semen, (which are modifications) of what is eaten or drunk is indicated by the word Apāna by such as understand the truth.

25. That which distributes the food and distributes equally in all directions is designated as the Samāna. Vyāna is so called, because it makes the body bend (at the joints).

26, 27. Udāna is that which produces the articulate sounds of letters, with the aid of the organ of speech, which itself is preceded by the desire and the effort to utter forth the sound which is the attribute of the ether in the heart. The positions of these in this body, the control of them and its fruits in Dharana, and every other matter which remains to be said (of these pranas) is set forth by the Lord in another division (viz., the yoga-pāda) of this work.

Here ends the XIIth Chapter.

M. NARAYANASWAMI AYYAN.

THE CONQUEST OF BENGAL AND BURMA BY THE TAMILS.

(BY M. P. C.)

Turning over the pages of the "Madras Review" for August last, I came across an article written by Mr. Kanakasabhai, B. A. L. L. B. Madras, and headed "The Conquest of Bengal and Burma by the Tamils" to which Mr. Krishnasamy Ayengar, M. A., has evidently, attempted a reply in his paper headed. "The Chola Ascendancy in Southern India" also published in the same issue of the journal. It would be mere waste of time to endeavour to add to the praises which the first article has already called down on the head of its learned author from Indian epigraphists and the editors of the leading Indian Journals. Mr. Kanakasabhai has done a service to the Tamil people for which they cannot better thank him than by giving him every encouragement to carry on his researches with greater energy in future. Mr. Ayengar's article is, apparently, based more on prejudice than on epigraphical evidence. He is, obviously, unaware of the fact that what Mr. Kanakasabhai has now established by epigraphical evidence is fully supported by Tamil literature, for instance by Kulotunga Cholan Ula, Kalingattu Parani, Vikrama Cholan Ula, and other similar works and it is wonderful that the articles which Mr. Kanakasabhai wrote to the Indian Antiquary years ago on this point has failed to attract the attention of Mr. Krishnasamy Ayengar, who is himself a subscriber to that Journal.

It is not my intention to pass in review the whole article of Mr. Ayengar in which truth and error are coupled in unholy alliance. The only point which I now propose to notice is the following statement of his viz "Karikala, the hero of the two poems Pattina Palai and Porunararrupadai, is reputed to have built embankments on the Kaveri river, etc. On the strength of such reference as this we find in Tamil literature, the Hon Mr. Kumaraswamy of Ceylon would place Karikala in the first century of the Christian era."

Mr. Ayengar has been very unfortunate in making the above statement. He has evidently not made himself acquainted with what the histories of Ceylon say on

this subject. All the extant histories of Ceylon except the Maha Vansa, mention that Gaja Bahu I invaded the Chola country in the year 113 A. D. The omission in the Maha Vansa need not disconcert any honest mind on the reliability of the account as given in the other histories, as the Maha Vansa is more an account of the progress of Buddhism in the island than an avowed political history of the Sinhalese kingdom. The Ceylon histories say that the Cholas invaded Ceylon during the three years of Gaja Bahu's father's reign and carried away 12,000 Sinhalese captive to their country and employed them at work on the banks of the river Kaveri. And it would appear that the Chola king had so much overawed the people of the Island that bands of Sinhalese had periodically to go to the Chola Mandalam and work on the bank of the river by turns, until Gaja Bahu succeeded in putting down the power of the Cholas in the Island, promulgated the news of the victory by beat of tom-tom and commanded his subjects not to quit the Island to work on the banks of the Kaveri. The Ceylon histories further state that it was Gaja Bahu I, who introduced worship of Pattini into the Island, and it was, doubtless, this fact that lies at the bottom of the indifference with which the priestly authors of the Maha Vansa treated the victory of Gaja Bahu over the Cholas and the heretical worship of Pattini which accompanied it. There can hardly be any doubt that the orthodox priesthood would have viewed the inauguration on the cult of Pattini in the Island with a sense of alarm and indignation.

We learn from the Tamil records Karikala I was a great conqueror who subdued even the kings of North India. He was a contemporary of Kannagi and Kovalan. He was the father-in-law of the Chera king, Seralatan, the father of Chenkuttuvan, the brother of the reputed author of the Tamil epic "Silappathikaram" in which the deification of Kannagi is described in detail. Thus it is clear that Karikala, Kovalan, Kannagi, Seralatan, and Chenkuttuvan were contemporaries. Karikala was an ancestor of Ko Chenkannan, an ancestor of Vijayalaya, who was the grandfather of Parantaka I of the eighth century of our era. Karikala is alluded to in Tamil literature as the Chola king "who caused the banks of the river Kaveri to be raised by means of labor exacted from those whom he had conquered in war." These facts are

inapplicable to Karikala II of the ninth century whose only exploit was, according to Mr. Iyengar himself, the defeat of the Pandyan V in his early years. There may be some truth in the statement of the author of the Kongu Chronicle that Karikala II constructed a dam across the bed at the river Kaveri. But this has no reference to the work done by the first monarch of that name, which is described to have consisted in the raising of the banks, evidently, to prevent floods during the months of heavy flow. The object of the dam built by the second Karikala was quite the reverse of the above, namely, to raise the waters to a level higher than the normal with the view to conducting them into canals of irrigation. Moreover, it is stated in "Silappatikaram" that Gaja Bahu, king of Ceylon, was present on the occasion of the installation of the worship of Kannagi or Pattini by the Chera king Chenkuttuvan in his capital, and that he introduced the cult into the Island on his return. The Ceylon histories mention only two Gaja Bahus, the second of whom lived so late as the twelfth century A.D., while the first was a contemporary of Chenkuntuvan, a grandson of Karikala in whose court Madhavi the sweet-heart of Kovalan is said to have danced and won very valuable presents. Further, it is absurd to say that "Pattinapala" was composed about two centuries later than the hymns of Sambandar. The style of the former is, palpably, far more archaic than the compositions of Sambandar who himself lived about three centuries before Karikala II, whom Mr. Ayengar seeks to identify with its hero.

Mr. Krishnasamy Ayengar does not stand alone in the opinion that the Gaja Bahu of the "Slap" was not identical with Gaja Bahu I of the Ceylon historians. Mr. L. C. Innes himself has advocated the same view in the Asiatic Quarterly Review for April last. Mr. Innes' arguments are, however, far from conclusive if not altogether faulty. The poem "Pattina Palai" is mentioned by name in Kalingattu Parani composed in the beginning of the eleventh century, or about 140 years before the time of Gaja Bahu II,—a fact which has not at all been taken into consideration by Mr. Innes. The second Gaja Bahu was no conqueror like the first, and it is not even hinted in the records of Lanka that he ever went to India and much less that he ever defeated a Chola king. The traditions of Ceylon do not even remotely identify him with the first patron of the cult of Pattini in the Island.

What is then the obvious conclusion which all the facts above referred to would seem to drive us to? The issue is so plain that even a very neophyte in historical criticism can hardly fail to see it. In other words the statement of Mr. Kumaraswamy that Pattinapalai was composed in the first century of our era contains the

most satisfactory solution of the problems connected with the age of Karikala I of the Tamil books.—*The Ceylon Standard*.

NOTES.

The question of a successor to H. E. Lord Curzon, has now been for sometime discussed by English, Anglo Indian and Native papers. Nothing as yet would appear to have been settled by the British Government. There is also a rumour afloat that the present Viceroy's period of office may probably be extended to another 5 years' time. We ourselves wish very much that this rumour were true. Whatever might be said about the shortcomings of Lord Curzon's administration we cannot easily forget all good he has done us already and his honest desire to do every thing in his power to leave the people of India in a better condition than at the time when H. E. took the reins of his high office in India. We heartily desire that in the best interests of the country our present Viceroy will get an extension of his tenure of office as Governor General of India.

We are led to believe that the recurrence of Indian famines is owing more to the chronic famine and poverty of the people than any thing else. So far as we understand it there has never been such a famine of grains as to necessitate the death by the million of our helpless people. But, we have reasons to believe people always wanted the means wherewith to buy these grains times of scarcity. The failure of a single monsoon has sometimes made the condition of the poverty-stricken awfully miserable. The poor ryot who generally lives from hand to mouth has nothing to save in the shape of money and his credit always is at a very low ebb. He easily gets into the clutches of the money-lender and his salvation is found more often than not in a premature grave. True there are thousands who receive Government and other support in famine times; but it must be admitted on all hands that there are certain classes of people who consider it insulting to their respectability to avail themselves of public charity, and sink unseen and unknown in thousands too. The famine problem calls for an early solution at the hands of both the Government and the public.

This is the subject of a very interesting lecture delivered by Professor Bose recently in Bengal. This original thinker and eminent scientist who is the pride of

all India and the cynosure of all eyes of the civilised world has placed the world of thought and progress under an eternal obligation to him for his recent researches in science. His views of things are now being deeply appreciated in the Western countries and we are happy to hear he has already made many converts to his teachings. He has conclusively proved that the organic came from the inorganic and that the life principle that pervades the whole Universe is one and uniform throughout. The metal as well as the plant answer to outside impacts and show under favourable conditions veritable signs of life, death, exhaustion and so forth.

India's ancient greatness! Sometime glory? And sublime religion! One is almost tired of hearing people harp on these subjects on all hands. We are hypnotising ourselves with all those notions and forget our present duties and the hard realities of life. My father may have been a judge, my grand father a statesman and my great great grandfather a millionaire and philanthropist; but what can all that avail me now? If I were pauper and fool I would not be respected by any body for my being the son of my father. Our ancient fore-fathers were intellectual giants no doubt. But what are we? for the most part pigmies I doubt not I think. Selflessness was the rule then and selfishness reigns supreme to-day, *not this world* was the watchword of the ancient Hindu. *Not that world* is our text to-day. God was there all and mammon is our ail. Light and Truth was their goal. Darkness and Ignorance would appear to be the goal of the masses to-day. Religion was their pride and glory and no-Religion if not Irreligion is what most of us indulge in now, are we going to shake off all lethargy and work for our national progress. We have scarcely the spirit. We have been accustomed to throw off all responsibility on other's shoulders and sit quite with folded hands. We want everything to be done for us by some body else. Even in matters of social reform we expect Government to help us by legislation.

Don't touchism is the religion in India to-day. How to eat, with whom to eat, what mark to put on these are the subjects of our religious discussion. With the so-called educated people this sort of religion is losing

ground day by day. Our cultivated friends are not for ceremonialism though there are very many among them who are willing to sanction with their presence many items of our temple-programme which they condemn at heart as false and demoralizing. The fact is popular Hinduism is at a sad discount to-day and it is high time that healthy reforms are introduced in our society. One thing is not easily understood with regard to our worship in Hindu temples. The dancing-girl element seems to predominate very much there. How or why she should be there no body knows. She seems to be the chief attraction to most people who visit the sacred shrine of God. Her origin is involved in deep and dark mystery. The other day a gentleman casually observed that the Gods on earth imitated the Gods in Heaven and probably there is much truth in the remark. There are some people who pose as educated men and who talk so much in defence of the dancing girl. And we were much amused the other day to hear a young man observed that the dancing girl is only a dancing girl and need not necessarily be a prostitute. She adds to the beauty of the temple and she should not be ousted from there. Such is the cant of some small minded men who denounce our modern social reformers as menacing Hindu society with their meaningless talk or airy twaddle.

We must enter our protest in strong terms against the present state of things and help agitation of our friends which we trust will make for national redemption and greatness soon. We advocate Reform and not Revolution. Let the Temple remain there and the Deva Dasi too for that matter. But in the name of Mercy let the dancing-girl be banished from its portals and let also the sanctum and sanctorum be thrown open on all occasions to the rich and poor, high and low alike. It is disgusting that people should be made to pay a tax of an anna or two sometimes to get into the Moolasthanam sometimes.

We cannot put up with the buying and selling of Religion in any shape, and we wish that all irresponsible and immoral men should be removed from our temples to make room for really useful men who may realize their duties and responsibilities. One word more and we are done. The worship of little devils and big demons that largely plains now in various parts of the country should be discountenanced altogether. We were sorry to observe that even a few so called educated men were quite recently as a year or two ago behaving like semi-barbarians in a mofussil mariatha temple (Heaven knows what place mariatha occupies in the Hindu Pantheon) we suppose to please their wives and concubines.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS MAY, 1903.

THE MYSTERY OF GODLINESS.*

(By the Hon. P. Ramanathan, C.M.G. of Ceylon.)

MANIKKA-VASAKA SVAMI†

A miracle indeed! for unto whom has the Father been so gracious as unto me, who loved the company of fools that knew not the nature of Freedom?

He caused me to be taught in the Way of Faith, in order that works of the flesh may hasten away.

He caused the evil of my Soul to be severed,
And made me attain His own godly form.

—*Tiruvāsakam, Achchopatikam (Poem on the Wondrous Works of God), § 1.*

LORD JESUS:

Be ye perfect, even as your Father which is in heaven is perfect.
—*Matt. V. 48.*

ST. PAUL

He that descended is the same also that ascended
. And he gave some, apostles; and some, prophets
for the works of the ministry till we
all come unto a perfect man, unto the measure
of the stature of the fulness of Christ.

—*Eph. IV 10-13.*

* We have the permission of Mr. P. Ramanathan, C.M.G., the Solicitor General of Ceylon, to publish in our pages his much sought for pamphlet "on the **Mystery of Godliness** as a fundamental experience of the sanctified in spirit." The expression "Mystery of Godliness", which occurs in St. Paul's First Epistle to Timothy, Ch. 3, v. 16, corresponds to our term *Siva Rahasyam*. The pamphlet was written in 1895, when the learned Author was holding office as Attorney General of Ceylon, and was intended for the benefit of his European and American friends. We commend it to the careful study of all our readers.

† An ancient Saint, held in the highest veneration in Tamil-land (South India and North Ceylon).

Lord, thou hast been our dwelling-place in all generations

Thou hast set our iniquities before Thee, our secret sins
in the light of Thy countenance

We spend our years as a tale that is told.

The days of our years are three score and ten, and if by
reason of strength they be four score years, yet is their
strength labour and sorrow, for it is soon cut off and
we fly away

So, teach us to number our days, that we may apply our
hearts unto *Wisdom*.

—*Psalms, XC.*

There are diversities of workings, but the same God
who worketh all things in all . . . To one is given
through the Spirit the word of *Wisdom*, . . . to
another the word of Knowledge, . . . to another
Faith, &c.

—*I. Cor. XII. 6-10.*

Wisdom is justified of her children.

—*Matt. XI. 19.*

THE high priests of modern material science
have proclaimed far and wide that they have
scanned the whole universe and can
see no signs of God, soul, heaven,
or hell; that man is an extended and
material mass, attached to which is
the power of feeling and thinking (*Bain's Mind and Body*, p. 137); that feeling and thought, no less than
our perceptions of right and wrong, are the correlates
of the actions and re-actions of our nervous structure
in reference to the world without (*Spencer's Data of Ethics*, p. 62); that the animal system is actuated by
the self-regulating impulses of pleasure and pain;
that pleasure is the result of an increase of vital
power, and pain of its diminution; that moral
conduct springs from the impulses of pleasure and
pain, being an adjustment of one's acts to such ends
as may be attained without preventing others from
attaining their ends; and that the acme of individual
development is to combine the performance of the
highest duty with the enjoyment of the greatest
comfort. These doctrines have fostered irreligiou

and displaced morality from the austere and self-denying state of *Godliness*. The peccant mind has released itself from the responsibilities of future life, and the great concern of worldly respectability is to escape detection in wrong-doing. Whatever good may have been anticipated by the high priests of material science from the "secularization" of morals, its effect on their vast audience has been disastrous indeed.

Apart from the mischievous nature of the conclusions above mentioned, what a number of most natural and necessary questions are left unanswered by this science! What, for instance, is the object of individual development? Why should one take so much trouble to act up to duty? How does the happiness of others benefit us? What, indeed, is happiness? What does all this panorama of joys and sorrows, pomp and poverty, health and disease, mean? What and wherefore is death? Why was I ushered into life? Where was I before I was born? Why have I been less endowed than others? What is to become of me hereafter, and of the friends and relations with whom I have lived? Why does causation reign in the universe? Is it more consistent with chance or design? If with the latter, what is the nature of the Intelligence which designed the universe? Is that Intelligence like, and does it bear any relation to, the intelligence which is in us? If so, is it not necessary to know all about our own intelligence? Is it possible to escape from the controversies of the metaphysicians, and, by adopting some other method of investigation than theirs, to arrive at well-founded harmonious conclusions as to the true nature of our intelligence and its relation to the aggregates known as the mind and the body?

Such are some of the questions which arise out of modern science. Are they to be solved by experimenting on the objective world? The answer is: No, they have proved far beyond the reach of the science of matter, and it acknowledges itself baffled. In these circumstances, an apology is hardly necessary for the

declaration that such questions fall within the domain of what is indeed the science of the spirit, which fathoms subjective existence. This science is known, in India, as Wisdom (*Jnanam*), because its principles, underlying both the subjective and the objective sides of the universe, are based on the knowledge of God, the unravelling of the "mystery of *Godliness*." That mystery revealed by the science of matter.

In India the masters of the Science of the Spirit are

called *Jnanis*, or men of Light or

Masters of spiritual science.

Wisdom, and the Light, Wisdom, or

Knowledge they possess is *Jnanam*.

Other men are not of the Light. Being attached to the false shows and pleasures of the world, they are *a-Jnanis*, unwise men, men in darkness, whose knowledge is foolishness (*a-Jnanam*), because it makes them to think that the body is the Self or Ego that knows; to believe that the only happiness available to man is through seeing, hearing, smelling, tasting, and touching, or through thinking and speaking of things past, present, or yet to come; to mistake the world for the goal to which it is the appointed way; and to rest assured that nothing exists beyond the planes of thought and the senses. In their ignorance they esteem as folly the long-suffering humility of the *Jnanis*; their love of all beings, great and small, good and bad; their inability to hate, and unwillingness to exact satisfaction for wrong done; their sense of thankfulness under all conditions; their refusal to judge others; their want of concern for the morrow and their disregard of things deeply valued by the multitude. But the more enlightened of the *a-Jnanis* of India, who form a small fraction of the 250 millions of people who inhabit the country, feel drawn to the *Jnanis*, and it is to them they have always gone, from the remotest times to the present day, when craving for Light.

Europeans in India know something of the esoteric side of spiritual India, as exemplified in the objective worship carried on in the temples, but almost nothing of its esoteric side. The vast majority of the natives themselves are ignorant of its existence, though many

an *exegesis* is to be found, especially in Sanskrit and Tamil. Such works, however, are difficult to understand; and devotees, who have been initiated into the subjective form of worship—"worship in truth and in spirit" (John iv. 24)—are unobtrusive and far from communicative. But yet earnest seekers, who fail to find satisfaction in the objective method, soon discover that the exoteric system, which no longer appeals to them, is really intended as a stepping stone to the esoteric, and that the key of the latter is in the hands of the *Jnana-guru*, or Teacher of Godly Wisdom. Tired of the so-called enjoyments of the world, and thirsting for the sanctification of the spirit, they leave their homes in quest of him, crying to him now, as in days of yore, "O saint, teach thou, for thou art the way, and there is no other for us." "O saint, thou art my way, thou art My way." (*Maitrayana Brahmana Upanishad*; translated by Max Muller in the 15th volume of *The Sacred Books of the East*, pp. 290-299.) Occasionally, the saint comes to the very door of the seeker.

Of all teachers, the *Jnana guru* is acknowledged to be the greatest. Unlike the *Vidyaguru*, who imparts knowledge on any given secular subject; unlike the *Samaya-guru*, who imparts knowledge on any given religion, the *Jnana-guru* is concerned with the very foundation of knowledge, with truth eternal, unchangeable. He is therefore a teacher of teachers, a *guru* in the real sense of the term*, and hence called a *Jagat Guru*, or *Loka-guru*, a Preceptor or Light of the world.

He is to be found mostly in secluded places from Cashmere to cape Comorin, living in the utmost simplicity. Some of them are so dead to the world as to

*The term *guru* means literally "he who has burnt up the world that is, the 26 *ta'tvas* "rudiments," Cf. Gal. iv. 9. "elements," 2 Pet. iii. 10) that underlie every human constitution, beginning from the latest evolve *prithivi* (earth germ) and ending with the (earth-germ) and ending with the earliest evolve *natham*,— and has so overcome the world. He is therefore called *master*, a veritable light unto others.

Cf. "Our god is a consuming fire," Heb. xii. 49, "God is Light," John i. 5. "I am come to send fire on earth," Luke xii. 49. "I have overcome the world," John xvi. 33. "I am the Light of the world," John ix. 5.

go wholly unclad, seeing nothing but the reign of God everywhere. To them, men, women and Children are all alike, without any distinction whatever of sex, age, colour, creed, or race. Such saints are often mighty in powers (*siddhis*), like Tirujnana Sambandamurti and others of old, and like Tilleenatha Swami, who still moves about in Southern India, redeeming men according to their fitness. Other masters, too, there are who live in towns undiscovered, and perform worldly duties in different walks of life like ordinary folk, but whom the ripe soul discovers to its salvation. They make the kindest and best of fathers, husbands, brothers and citizens, though never so implicated in those relations as to forget for a moment the grace of God, which assigned to him and others their respective spheres in life, only in order that they might emancipate themselves from worldly bonds through service to others. One of these *Jnanis*, who for many years fulfilled the duties of a minister of a Native State in South India, has described as follows how to live in the world without being of the world:—

While I live in shady groves, fragrant with fresh-blown flowers;

while I drink cool and limpid water, and disport myself therein;

while I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;

while I revel in the day-like light of the glorious full moon;

While I feast on dishes of various flavours, seeming tempered with ambrosia;

While I am passing off into sleep, after much merriment bedecked with garlands and perfumed with scent;—

Grant to me, O Siva, who art true, spiritual, and blessed, all-filling, impartite, and substrate of all—grant to me the boon of never forgetting thy grace (so as to avoid the perils of worldly enjoyment).

Tayumanavar: Saccitananda Sivam, § 11.

In the spiritual history of India, which still remains to be written, there occurs many a *Jnani's* name in

intimate connection with different phases of worldly life. When *Jnanis* do not cut themselves off from the practices and pursuits of ordinary life, they play their respective parts in the domestic and social circles, little affected by what the morrow brings; for though they have not renounced the world openly, they have yet renounced it at heart. Otherwise they could not possibly have risen to the high estate of *jnanam*.

It is such masters in godly experience that have been for centuries, and are still interpreting to earnest seekers in India the esoteric doctrines shadowed forth in the *Jnana-sastras* (the books of wisdom). Men most learned in the native languages, in grammar, rhetoric, logic, and the varied fields of literature, secular and sectarian find themselves at sea in dealing with a *Jnana shastra*. Even with hints, these scholars are unable to gather the sense of a passage, and rack themselves in vain to know how the passage before them can convey the meaning it really does. In illustration of this fact, reference may be made to any of the translations of the religious books of India which have appeared in English. Professor Max Muller, for instance, who is undoubtedly one of the most erudite of Oriental scholars in Europe, after rendering a verse in the *Katha Upanishad* as follows :—

There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart.) Those who know Brahman call them shade and light. (The *Sacred Books of the East*, vol. XV., p. 12.) observes :—

The two are explained as the higher and lower Brahman, the former being the light and the latter the shadow... The difficulty is, how the highest Brahman can be said to drink the reward of former deeds, as it is above all works and above all rewards,

Without dealing with the translation itself, it is necessary here only to point out that "the two," called Light and Shade, are not the Brahman at all (unless

indeed in the Vedantic sense that all things are Brahman), but "desire" (thought) and "dark sleep" (oblivion, as opposed to "luminous sleep"), which cause each its own *karma*, being situated in the heart and drawing vitality from the self-existent. The reasons for interpreting "the two" as desire and dark sleep and for calling them "light" and "shade" respectively, are to be found in the spiritual experience of godly men, of "those who know Brahman." Learning, therefore, is of no avail when the *Jnana Bhūmi* (or the region of our spiritual nature) is attempted to be probed by it. Only those who have entered that region (called also the kingdom of God; *Siva-padam*, the state of the Blessed One; *Siva-puram*, the city of the Blessed One; *Sivā-lōka*, the blessed region; *Chit-ākāśa*, the sky of Intelligence) are able to realize its mysteries. It is they alone who can explain fully the truth.

But mere study of the doctrines regarding God, the soul, and the world will not, and cannot secure a footing in this sacred stronghold. He has to work for it, and toil along the "way of faith." He has to go through a course of spiritual training, into the several stages of which he is initiated only after affording satisfactory proofs of his contempt of worldliness and longing desire for godliness. Many are drawn but few are chosen, because of the difficulty they feel in purging themselves from the "rudiments of the flesh"

Like the magnet that attracts iron,
Will the gracious Lord draw me towards Himself,
And become one with me?

—*Tāyumanavar Paingilikkanni*, § 17.

Jnanis, as the stewards of the mysteries of God, show

in secret the way to God. When God is reached, the soul is said to be in union with God, or to know God. Such knowledge or spiritual experience is not possible till the soul is cleansed of all worldliness and stands in the "image" of God, fit for fellowship with God. The healing (*sānti*) of the soul of its impurities (*malam*) is a work of profound difficulty. It must be

The "sanctification" of the spirit.

carried on from day to day—it may be for years together—under the guidance of the *Jnana-guru*.

When healed or sanctified, it is said to release itself from the carnal bonds of the body and “ascend” towards the Kingdom of God, which is in the soul. If the mind of the disciple does not discard worldly thoughts, he will make no progress towards God. “He, who in perfect rest rises from the body and attains the highest light, comes forth in his own proper form. This is the immortal soul” (*Maitrayana Brahmana Upanishad*, 11-2.) So risen, without a particle of anything that is earthly, the soul is fit for union with God. United to God, it knows God.

How man may rise towards God is well described in one of the ancient psalms of *Mānikka-vāsakar*, which are daily chanted by thousands of Tamils in South India and Ceylon. The ascent is by the ladder of one's thoughts:—

O Siva, abiding in the limitless region of holiness, who, darkness dispelled, has granted me grace this day;

I thought of Thy way of rising from the bosom of the soul in the glory of the sun;

I thought of the non-existence of everything but Thyself;

I thought of Thee and Thee only,—having worn off thought, atom by atom, and drawing closer for union with Thee as one:

Nothing art Thou, yet nothing is without Thee.

Who then can think of Thee?

—*Tiruvāsakam: Kōyit Tiruppadiyam (the Holy Poem on the House of God), § 7.*

Even the most refined thought is found too earthy to perceive God. In His own true nature He is indeed unthinkable, nor is He to be perceived as Immaculate Spirit by the senses. He is, however, knowable. He is to be known by the soul only when it stands liberated from the fetters of thought and the obscurity of sleep.* To know God one must know

Cf. the coming of Christ as illustrated by the parable of the Lamps of the Ten Virgins. “Watch, therefore,” said Jesus. Matt. xiv. 13; in other words, Be wakeful while you worship “in truth, and in spirit.” And as “God is Spirit,” they that desire to worship Him, “in truth” must worship Him “in spirit.” (John iv. 24), unspotted by thought.

first one's own spirit or soul in its purity, unspotted by thought. The gradual elimination of thought “atom by atom” from Consciousness, while drawing it closer and closer to God, leads first to a stage at which all trace of thought is “worn off.” Then and there the purified Consciousness (*Sākshi*) or the Soul, which lay hidden behind the veil of thought, becomes visible to itself or appears in its “own proper form” in unspeakable repose. This is called *ānām darsanam*, or knowledge of the soul.* Next is realized *Sivadarśanam*, or knowledge of God, who “rises from the bosom of the soul in the glory of the sun.” This is “His way”—His usual method—of manifesting Himself to those men who worship Him in a purely subjective manner.†

Just as the soul enshrined in the body “rises” or manifests itself from the body, God enshrined in the soul “rises” from the soul and manifests Himself to the soul. These are the two fundamental experiences of human nature, the one leading necessarily to the other; and this is the goal of life—the knowledge of God. After attaining it, there is nothing more to attain here or elsewhere.

* *Cf. the “coming” (presence, appearance, Matt. xxiv. 3) of Christ, the Lord, who is in man. “The Lord is the Spirit” (the Soul, *anma*), 2 Cor. iii. 17 St. Paul speaks of the “appearing of the glory” of the Father and of Christ, in Tit ii. 13.*

† *Cf. Christ, when discovered in the heart of man, declareth the Father. “He that beholdeth Me (i.e., seeth the Spirit) beholdeth Him that sent me,” John xii. 45.*

“No man cometh unto the Father but by Me. If ye had known Me (the Spirit), ye should have known my father also,” John xiv 6. 7.

“The son, which is in the bosom of the Father, hath declared Him,” John i. 18, “Neither doth any know the father, save the Son, and he to whomsoever the son will reveal Him,” Matt. xi. 27.

Note that in verses 7 to 10 of the 14th chapter of John, Jesus makes clear to Philip that to know Jesus is very different to knowing Christ. Knowledge of “Christ” or the spirit is thus a profound spiritual experience, known in India as *ānāmdarśanam*. “It is the Spirit that quickeneth.....Behold the son of man ascending,” John vi 62, 63.

Cf. John xvii 13: where Jesus declares: This is life eternal, that they should know thee, the only true God and Him whom thou didst send, even Christ.

Progress with all its toils ends. The long-sought-for Rest has come. No longer do pure and impure thoughts strive against each other for mastery; no longer do kind and unkind words flow alternately from the lips; no longer does the flesh lust against the spirit, nor the spirit against the flesh. Differentiation between self and others has ceased. Peace reigns.

In the consuming fire of Truth (*Jnanagni*) all the beguery "elements" of egotism and desire have been burnt up, and infinite bliss survives, bearing witness to the godly nature of man's Consciousness. This spiritual experience of the "burning up" or "melting" of the carnal elements of the Soul, known also as the cosmic stuff (*malam*) of the Soul is well emphasised in the following stanza:—

Thou art the indestructible bliss, which appears at the very moment when all the world of thought and the senses, like nuggets of gold, is melted into an ocean without waves or current.

To this day I have not thus realized Thee!
Can I attain this happiness by merely singing Thy praises in verse?

When, O Lord, wilt Thou establish me in the reign of holiness, and grant me, a sinner, the bliss of the state resulting from non-differentiation?

— *Tayumanavar : panmalai*, § 9. *

The dissolution of the "world," which occurs at very instant when the mind ceases to differentiate,—when subject is unified with object,—is also known as the "death" of the *Jiva ahankaram* (nescient I which knows not itself, the sinful or worldly I) which veils the *scient* or godly I, the true Ego *parama-ahankaram*, which alone knows itself and is the basis of a knowledge, temporal and spiritual, and which therefore is truly *scient*, truly divine.

* Cf. 2 Peter iii. 10: "The day of the Lord shall come (as a thief in the night), in the which the heavens shall pass away with a great noise and the elements shall melt with the fervent heat, the earth also and the works that are therein shall be burnt up." The day of the Lord is the day in which the Son of God or the Spirit is revealed, immediately after the melting of the elements.

I became like the dead
Of all thought was I void
None but I remained:
I knew no further change.

— *Venkadar Arut-pulambal* (the psalms of Grace), § 49.

The master means to say that when the *Jiva Ahankaram* (or wordly I) dissolved itself my non-differentiation, the *parama-ahankaram* (or divine I) stood forth unchangeable as the ego liberated (*Jivan-mukta*) from nescience or worldliness, as the soul infinitely expanded and at rest, the true Ego:—

My heart has hardly throbbed for thee
But little have my thoughts dissolved
Divorced I am not from the body, so hard to separate.

I have not died: I am still in a whirl.

— *Tiruvasakam Settilopattu* (the ten Hymns on "I have not died"), § 2.

The "I" that ought to die is the nescient or worldly I, that knows not itself and is led captive by worldly thoughts. The true ego (or purified *Atma*) can never die. It is eternal.*

The "world" (*Jagam*) and the nescient or worldly I (*Jiva ahankaram*) are really synonymous terms, denoting differentiated existence. The sum of human affairs and interests, or in restricted sense that portion of them which is known to any one, is popularly understood to be the world, which therefore consists of names (*nama*) and forms (*rupa*) only, resolvable at last into a number of thoughts; and the nescient I exists when one is conscious of differentiated names and forms, that is of thoughts. The "end or dissolution of the world" (*nama-rupu-nasam*) is thus another expression for the "death" of the nescient or worldly I. The world (*Jagam*) dissolving or ending, the nescient I dies; and the nescient I dying, the world (*Jagam*) ends. These expressions mean alike cessation from differentiation.

* The "death" of the worldly or nescient or sinning I (*Jiva-ahankaram*) is the "crucifixion" (Gal. v. 24, Rom. vi. 6) of the sinner, "old Adam." When he is crucified, the heaven-born Adam (I Cor. xv. 45, 47), the son of God, the true Ego (*parama-ahankaram*) appears.

The question whether the world in the sense of tangible, material bodies, does really exist or can exist independently of our consciousness, cannot be adequately considered here from the standpoint of view of the *gnanis*. It is enough to remember that, according to them, all extended things, including the whole of the objective world, are evolved from the impartite consciousness which pervades all space and that such evolutes, though in truth immaterial, appear to minds unqualified by the practice of non-differentiation to be real and permanent.

The doctrine of the immateriality of the objective universe has been accepted by some of the ablest scientists of Europe. They consider it to be only a consciousness of a relation between two or more affections of the senses, and that "it is inconceivable that what we call extension should exist independently of some such consciousness as our own." (*Lay Sermons and Addresses*, p. 358.) Professor Huxley's argument on this subject is worth quoting.

"I take up a marble, and I find it to be a red, round, hard, single body. We call the redness, the roundness, the hardness, and the singleness "qualities" of the marble; and it sounds, at first, the highest of absurdity to say that all those qualities are modes of our own consciousness, which cannot even be conceived to exist in the marble. But consider the redness, to begin with. How does the sensation of redness arise? The waves of a certain very attenuated matter, the particles of which are vibrating with vast rapidity, but with very different velocities, strike upon the marble, and those which vibrate with one particular velocity are thrown off from its surface in all directions. The optical apparatus of the eye gathers some of these together, and gives them such a course that they impinge upon the surface of the retina, which is a singularly delicate apparatus, connected with termination of the fibres of the optic nerve. The impulses of the attenuated matter, or ether, affect this apparatus and the fibres of the optic nerve in a certain way; and the

change in the fibres of the optic nerve produces yet other changes in the brain, and there, in some fashion unknown to us, give rise to the feeling, or consciousness, of redness. If the marble could remain unchanged and either the rate of vibration of the ether, or the nature of the retina, could be altered, the marble would seem not red, but some other colour. There are many people who are what are called colour-blind being unable to distinguish one colour from another. Such an one might declare our marble to be green; and he would be quite as right in saying that it is green as we are in declaring it to be red. But then, as the marble cannot, in itself, be both green and red at the same time, this shows that the quality "redness" must be in our consciousness and not in the marble.

"In like manner, it is easy to see that the roundness and the hardness are forms of consciousness, belonging to the groups which we call sensations of sight and touch. If the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now; and if the strength of the fabric and the force of the muscles of the body were increased a hundred fold, our marble would seem to be as soft as a pellet of bread crumbs.

"Not only is it obvious that all these qualities are in us, but if you will make the attempt you will find it is quite impossible to conceive of "redness," and "hardness" as existing without reference to some such consciousness as our own. It may seem strange to say that even the "singleness" of the marble is relative to us; but extremely simple experiments will show that such is veritably the case, and that our two most trustworthy senses may be made to contradict one another this very point. Hold the marble between the finger and the thumb, and look at it in the ordinary way. Sight and touch agree that it is single. Now squint, and sight tells you that there are two marbles, while touch asserts that there is only one. Next, return the eyes to their natural position, and, having crossed the forefinger and the middle finger, put the marble between the tips. Then touch will declare that there are two marbles, while sight says that there is only one; and touch claims our belief, when we attend to it, just as imperatively as sight does."

The "world" is indeed a mode of one's own consciousness. Therefore did a Master say—

To him only the world exists
who is alive to the ways of the senses.

—*Tiruvalluvar: Nittār perumai (the Greatness of the Separated Ones), § 7.*

Another Master has declared that the realization of the great truth of the immateriality of the world is one of the most astounding facts of spiritual experience.

When the germ of the grace of God has sprouted in the peaceful soul,

Father, mother, children, home, social life, and all the world besides

Are felt unreal, as dreams, as the quivering air.

A marvel, a marvel indeed, is this experience!

—*Tayumanavar: Tantai-tay, § 31.*

The "world," in the language of Wisdom (*Jnanam*)

means everything except pure consciousness: not only the material universe, but also thought and sensual perceptions; and God, as *Being true or unchangeable*, who pervades this

ever-changing and therefore untrue "world," is not to be found in it, that is, He will not reveal Himself in His own true character as *He always is*, if looked in the "world."

O Thou who in all things dost vibrate!

O Thou stainless consumer and container of the world!

O Thou king of the celestial hosts!

O Thou the only one, without a second!

Though, appealing to Thee aloud, I have sought for Thee throughout the world (*loka*),

Yet have I not found Thee there.*

—*Tiruvāsakam: Arutpattu (the ten Hymns on grace), § 2.*

In His own true nature, as He was before the beginning of the "world," and as He will be after the end of the "world," He is to be "seen" only where the "world" is not, that is, only in the region of pure consciousness. Therefore the Master, who declared that God was not to be found in the "world," proclaimed also that he found Him elsewhere, in "resplendent *Tillai*," the glory of pure consciousness:—

*Cf. the declaration of Jesus: "O righteous Father, the world hath not known thee, but I have known thee." John, xvii. 24.

I found Thee, immaculate and blissful, in resplendent
Tillai,

Having overcome the darkness of desire,

The perception of forms, and the thoughts of "I"
and "Mine":

I, who had been drawn into the vortex of caste, family,
and birth, who was worse than a helpless dog;—

I saw Thee, who had cut away my bonds of misery
and held me to Thy service.

—*Tiruvāsakam: Kandapattu (the Ten Hymns attesting Knowledge), § 5.*

This immaculate and formless being of the Deity "seen" beyond the veil of thought, in the region of pure consciousness, is His *nishkala sva-rūpam*. It is needless for the purposes of this paper to explain His *sakala sva-rūpam*, or thought-form, assumed for purposes of grace, according to the thoughts of each devotee.

Knowledge of God dependent on separation or "freeing" of the soul from thought and the senses.

The separation of the soul from thought and the senses is known as separation from the body or the flesh.

Meditating on the peerless ways by which He led me captive,

Having separated me from the body

Which knows not what it is to be established;

Meditating also on the gracious manner in which He cherishes the faithful;

Let me sing in praise of Him only who took me unto Himself, &c.

—*Sendanar: Tiruppallandu, § 3.*

Hear, O Bird, dwelling in groves laden with luscious fruit!

Raise thy notes to the Giver of all things,

Who, spurning the celestial regions, appeared on earth for the purpose of claiming man as His subject.

Pray that the King may come, who, spurning the flesh, entered my soul, made it as Himself, and stood forth the only One.

—*Tiruvāsakam: Kuyilpattu, § 4.*

"The flesh" or "body" includes not only the tangible body (*sthula sarīra*) but also the subtle body (*suk-*

shma sarira), consisting of the gasiform organs of thought and the senses. The complete "spurning of the flesh" is therefore equal to complete isolation from the flesh, which state is also spoken of as being wholly "dead to the world" (of thought and the senses). When this occurs the soul becomes *nishkala*, immaculate (unspotted by the least rudiments of the flesh), god-like. Drawing the soul from the sheath (*kosha*), or body (*sukshma sarira*), or womb* (*garbha*), in which it had been encased, God "frees" or "separates" it from its carnal bonds and causes it to be "as Himself. Then only does He, who of old time lay hidden in the soul, become manifest; and manifested, He absorbs the soul by His sun-like glory and remains "the Only One."

All the doctrines and practices which are calculated to lead to the knowledge of the Soul, and through that knowledge to the knowledge of God, are locked up in the mystic formula "know the soul through the soul," which, in the language of Jesus, is represented by the expression "I (the spirit) bear witness of Myself (the spirit)." (John viii. 14.)

It is necessary to explain that in the darkness of deep sleep consciousness is so obscured that it fails to know. Awake, it knows nothing in particular, till, a vague desire to know arising from within it, the internal or external faculties report something to it. Then begins a knowledge of some definite thing. But so rapidly do the senses strike on the consciousness, and so constantly do thoughts present themselves from the very moment it wakes to the moment it falls asleep, that consciousness is "cheated with the bleat illusion" that it is identical with thought and the senses even as thought is "cheated with the bleat illusion" that it is identical with the body. The truth, however, as experienced by *Jnanis*, is that consciousness or the true self is wholly distinct from thought and the senses, just as the latter are

distinct from the body. "Separate from all thought and the senses, yet reflecting the qualities of all of them, it is the Lord and Ruler of all" (*Svetasvatara Upanishad*. iii. 17.) Consciousness, or the true self, or the Ego, or the soul, or the spirit—for these are all synonymous—knows the senses and thoughts, but the senses and thoughts are not subtle enough to know the soul, their "Lord and Ruler." *It knows itself. Nothing else can know it.* Hence the mandate "know the soul through the soul." The Soul is a witness (*Sakshi*) unto itself.

It is therefore difficult to establish these truths by reasoning. The basis of reasoning is comparison of one thing with another and drawing inferences therefrom, but there is nothing in the world without us which may be compared with our spiritual nature. The only proof possible under these circumstances is an appeal to spiritual experience.* Such experience declares (1) that the body is an instrument of the mind; (2) that the mind, or the subtle organs of thought and the senses, are a vestment of the soul; (3) that the mind is not subtle enough to know the soul; (4) that the soul may be freed from its primeval taint of evil or worldliness; (5) that when freed from its worldliness, the soul knows itself, as naturally as the bound soul knows the mind and the world without; and (6) that peace (or infinite love, irrespective of objects of love) and knowledge (or the power of knowing, irrespective of objects of knowledge) are the fundamental qualities of the freed soul.

How few among us recognize even the first-named of these truths! Metaphysicians of repute have argued that the mind, so far from using the body as its instrument, is only a property, power, or function of the body. Professor Bain, desiring to follow a middle course, defines man to be "an extended and material mass, attached to which is the power of becoming alive to feeling and thought, the extreme remove from all that is material" (*Mind and Body*, 137) and

* Cf. "When it pleased God, who separated me from my mother's womb, to reveal the Son in me," &c. Gal. i. 15. This separation from carnality, or the *sukshma sarira*, is essential to the spiritual birth or appearance of the Son or soul (*anma*).

* "Every one that is of the Truth (i.e., sanctified spirit) heareth my voice" (i.e., is a witness to my doctrines). John xiv. 27.

observes that the contention that the mind uses the body as its instrument "assumes for mind a separate existence, a power of living apart, an option of working with or without a body. Actuated by the desire of making itself known, and of playing a part in the sphere of matter, the mind uses its bodily ally to gratify this desire; but if it choose to be self contained, to live satisfied with its own contemplations, like the gods as conceived by Aristotle, it need not enter into co-operation with any physical process, with brain, senses, or muscular organs. I will not reiterate the groundlessness of this supposition. The physical alliance is the very law of our mental being; it is not contrived purely for the purpose of making our mental states known; without it we should not have mental states at all" (*Ib.*, p. 132.)

The learned Professor's criticisms abound with difficulties of his own creation, which however do not affect the truths of spiritual experience. By the light of this experience, the soul (or the I that knows) is found to be very different from the faculty that thinks. It will be readily admitted that it is not the senses (*Jnanendriyas*), but the internal faculties of thought (*antahkaranas*), that think. The *Jnanis* of Agamic India* declare that the invisible organ of thought and the other invisible organs of breath, nutrition, and action which in correlation form the subtle body (*sukshma sarira*) of the soul, are in the nature of a covering or integument (*kosha*) of the soul, being "bound" to it by the "worldliness," or obscuring evil, which is inherent in the soul. For the merciful purpose of liberating the soul from this pitiful state of darkness or nescience, God endowed the soul with thought, — with certain "rudiments," (*tatras* or *karnavis*), called shortly 'the mind-and-breath mechanism,' — and so brought it into relation with the outer world. Nescience

* Those *Jnanis* who expound the *Agamas*, or the Scriptures which treat of the science and art of healing the Soul of its impurities. There are twenty-eight orthodox *Agamas*, none of which has been translated, nor even printed, in any European language, and of which there seems to be as much misapprehension among European savants as there is of the Bible among non-Christian Asiatics.

thus became (through the "subtle body" the desires of touch, taste, hearing, sight, and smell and the desires of the intellect. The mind-and-breath organism has, therefore, been called a "lamp," or instrument of illumination to the obscured soul. As the light of sound knowledge let into the soul, through the channels of thought and the senses, dispels the density of the worldly taint inherent in the soul, thought and the senses find themselves urged with a proportionately decreasing vigor in the field of carnality. It is within our every-day experience that, with the gradual decline of desire for anything, our thoughts on that subject become fewer and less active, and it is only natural that, when all desires are eschewed, thoughts should run down to a complete calm. This truth is expressed in the formula *nirasa* (or non-desire) is *samadhi* (levelling of the mind). All "enlightened" men, that is, men who are consciously admitting light, and are thus actively wearing off, atom by atom, the density of their cravings, are on the high road to *samādhi*. They are destined to speedily enter the spiritual kingdom, the holy and blissful region of pure consciousness.

The converse proposition, that the practice of the art of levelling thoughts leads to attainment of *nirāśa*, is found to be equally true. Without tarrying on this phase of the question, it is needful only to say that, as the effacement of all desire causes thought to disappear, leaving the soul serene and limitlessly conscious, Mr. Bain's question, whether the mind may have a separate existence, and in that state of independence possess an option of working with or without the body, admits of a ready answer. If all desires have been permanently expunged from the soul, the mind becomes separated from it, like the kernel from the shell of a cocoanut, and has no power over the body (which may be compared with the husk of the cocoanut), nor even over itself. It is quite inert.

Such a contingency occurs only in the case of that class of *Jnanis* known as *Brahma Varishka*, who have emancipated themselves from desire so completely that it never rises from the expa-

Four degrees of "sanctification" or death unto the world.

of consciousness in any form whatever. Consequently the *Brahma Variakta* are motionless, dead in the worldly sense, but not dead in the spiritual sense, because though they know nothing in particular, they yet know (being light itself, bliss itself, without a particle of darkness or sorrow in their consciousness), and live on from week to week, month to month, and year to year without food or drink.

A less advanced *Jnani* is the *Brahma Variyan*, in whom desire is not completely annihilated. Therefore he is able to rest in *samadhi* only for limited periods, emerging therefrom for a short while, during which devotees revive his recollection of earthly affairs and pray for blessings. Granting them, he again relapses into the peaceful state. The late Raja Rājendralāla Mitra, one of the most distinguished sons of India said that in 1842 he saw a *Jnani*, whom some wood-choppers had brought up to Calcutta from the forests of the Sunderbunds. The saint was found sitting cross-legged under a lofty tree, amidst a wild profusion of heavy roots, which in course of growth had entwined themselves round his limbs. The "fools and blind" cleared the wood and carried the sage, dead as he was to the world, to Calcutta, where he was taken possession of by two men even more ignorant than the wood choppers, for, unable to rouse him "by shouting, pushing, and beating, they put fire into his hand and plunged him into deep water in the Ganges with a rope about his neck, as though he were a ship's anchor, and twice kept him there all night. They pried his tetanus jaws apart, put beef into his mouth, and poured brandy down his throat. Finally, to prove their own shamelessness, and to make their memory hateful for ever, this Hindu Rajah and this Englishman set upon the poor saint an abandoned creature of the other sex, to pollute him with her unholy touch!" (Lecture at the Town Hall of Calcutta in 1882.) At last by violent methods they awoke him, and all he said was: "O Sirs, why did you disturb me? I have done you no harm." Shortly afterwards he attained *Videha Mukti*, or liberation from the *Sthula* and *Sukshma* bodies.

A third class of *Jnanis* is represented by the *Brahma Varan*, who suspends mind and breath for a few days at a time, returning to the ways of life readily at the close of the *Samadhi*.

By far the largest number of *Jnanis*, however, belong to the class of the *Brahma Vid*, who isolates himself only for a few hours each day, not necessarily every

day. These are the saints who are most useful to the world, because all their thoughts run with amazing fruitfulness in the groove of *paripakarum*, or service to others.

A careful study of the life of Jesus shows him to be a brilliant example of this type of saint,* for, in addition to the knowledge of God, he possessed *siddhi* (or spiritual powers) of a very high order. When drawn too much into the vortex of worldly life, he sought solitude for the purpose of re-establishing himself in the fulness of peace. "He went up into a mountain apart to pray.... He was there alone" (Matt. xiv. 23), is often said of Jesus. He is also said to have been fast asleep on board a ship when a great storm was blowing and covering the craft with tremendous waves (Matt. viii. 24). Even a drunken man would have returned to his sober senses by such rolling and pitching, creaking and roaring, "but Jesus was asleep." He was no doubt in *samadhi*, "dead to the world" of thought and the senses. His disciples were able to move him out of that peaceful state, because his desire to serve others, being still unquenched, stirred and set the mind-and-breath mechanism in motion, as demonstrated in the case of the ill-treated saint of the Sunderbunds. The *Jnanis* declare that even the best of desires are, in comparison to peace, a burden; that the blissfulness of rest is infinitely superior to unrest, however refined; and that rest is absolutely good, while all forms of unrest, from the highest to the lowest, are bad in relation to rest. We are now able to understand the saying of Jesus on a memorable occasion, "Why callest thou me good? There is no one good but one, that is, God" (Matt. xix. 16). He seems to have then felt the desecration of unrest. Therefore also do men, who are known to have tasted of Rest, feel ever inclined to go back to it, as to a haven, from the agitations of thought, from the troubles and turmoils of life.

*Cf. John x. 24-26: "Jesus answered. Say of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?"

The experiences of *Jnanis* of the different degrees of rest, or "death unto the world," as above described, ought to make it clear to learned materialists that the mind and the senses are but instruments of the soul, and that, if desire were wholly eliminated from the soul, the mind and the sense organs would fall prostrate on the bosom of the soul, even as a spinning top would fall on the ground no sooner its force is exhausted. This is one of the most certain facts known in *samadhi*.

When the mind, ceasing to whirl, falls like a top which has spent its force,—

Just then, the gloom of nescience dispelled,

Did I know Myself, independent, like unto space, devoid of light and shade?

Did I then, joining Myself with the infinite Peace which lies within Me, pass into the transcendently blissful state?

—*Tayumanavar Tejomayanandam*, § 4.

A few more words may be added in explanation of the practice of the art of knowing the soul through the soul. We know as a fact that we see, hear, touch, taste, and smell; and we know also that we think. The expressions "I know that I feel," "I know that I desire," "I know that I think," mean only that one is conscious of those states of being, namely, the state of feeling, of desiring, of thinking. Consciousness, therefore, is the Be-ing which knows, and must not be confounded with the states or sensibilities induced in consciousness through the excitation of the senses and thoughts. When such sensibilities are discarded, what remains is conscious pure, which soon overflows in all directions, boundlessly, like the rays of the sun through space. The experience is known as *anma-puranam*, meaning, literally in the words of St. Paul, "the fulness of the spirit." This is the liberated soul (*atma in moksha*), the Be-ing, the "I Am," which partakes of the "glory" of God known as *Saccidanadam* that is *sat*, eternal unchange-

Attainment of the "fulness," or "freedom," of the spirit, which is the unravelling of the "mystery or godliness."

able existence; *chit*, pure consciousness, infinitely expanded; *anandam*, undifferentiated bliss or absolute rest. In plain words, when consciousness, is purified to the requisite degree, it

is found as a matter of fact (1) to survive all phenomena and remain unchangeable; (2) to possess the power of knowing, untrammelled by time, distance; or other obstacle; and (3) to overflow with an unspeakable repose and love for all living beings, the like of which is unknown in any other state.

European science admits the world of the senses (the "sensible" world, as it is called), and the world of thought (the "extra-sensible" world), and is quite familiar with their laws and conditions; but it refuses to acknowledge the world—I would rather say the region—of pure consciousness (the "supra-sensible" world). "We cannot say," wrote the late Mr. G. H. Lewes, "that a supra-sensible world is impossible; we can only say that if it exists, it is to us inaccessible." (*Problems of Life and Mind*, vol. I, p. 270.) And Professor Bain declares that in the senses and thoughts "we have an alphabet of the knowable..... but we cannot by any effort pass out of the compass of the primitive sensibilities." (Section 19 of the chapter on the *Physiological Data of Logic*.) The denial of the region of pure consciousness (*Jnana Bhumi*), because of its fancied inaccessibility to experience, is a notoriously false argument; Mr. Lewes himself having pointed out, elsewhere, that "before a fact could be discredited by its variance from one's notion, the absolute accuracy of the notion itself needed demonstration." (*Problems of Life and Mind*, vol. I, p. 353.)

No further emphasis is now required to bring home the fact that the existence of the region of pure consciousness is not a matter of theory or speculation. The state of *godliness* is indeed a "mystery" in the sense of being beyond human comprehension until it is explained and realized. It is within the actual experience (*svanubhavam*) of *Jnanis*, being known to them as *Sivanubhuti*, *Siva-padavi*, *chitam-baram*, *chitakasa* the blessed state, the spiritual kingdom, the kingdom of God, the region of infinite consciousness or light. It is the most real of all regions, because, when it is reached, it is found to be further irresolvable, hence unchangeable, that is, everlasting. It is moreover, strictly verifiable in experience, that is, attainable by the others, provided that, by native disposition and previous culture, one is sympathetic enough to persevere in all earnestness and faith in the way marked by the Master.